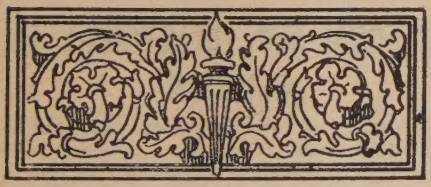
THE UNITARIAN

MARCH, 1910

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION



KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE

EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS 104 EAST TWENTIETH STREET NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

ONE DOLLAR A YEAR TEN CENTS A COPY

Our National Societies

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the loca organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

Young People's Religious Union.

Organized in 1896,

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Unitarian Temperance Society.

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D. D., *President*.

Rev. Manley B. Townsend, *Secretary*.

Address correspondence to the *Publication Agent*, Mr. C. L. Stebbins.

Address contributions to the *Treasurer*, Mr. Charles H. Stearns.

The Meadville Theological School

(Founded 1844.)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry. For catalogue address the President,

F. C. SOUTHWORTH.

PROCTOR ACADEMY

ANDOVER N. H.

A Unitarian School for both sexes. Tuition and Board $250 a year. Courses in Business and Domestic Science. College Certificate. New Gymnasium. New Separate Dormitories.

Box 167, Andover, N. H.

T. P. FARR, Principal.

POWDER POINT SCHOOL

FOR BOYS

Box 838, DUXBURY, MASS.

Elementary and advanced classes

H. P. MOULTON, Jr., Principal

Course in FORESTRY

F. B. KNAPP, Director

BOOK OF THE FOURTH INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS

FREEDOM AND FELLOWSHIP IN RELIGION

A full record of the proceedings, addresses and papers of the recent International Congress of Religious Liberals in Boston, September 22-27, 1907.

EDITED BY

CHAS. W. WENDTE

LARGE OCTAVO, 650 PAGES, WITH 55 PORTRAITS

Price One Dollar; postage 23 cents additional

Address:

CHAS. W. WENDTE, Sec'y International Council

25 Beacon Street, Boston, Mass.

Contents for March, 1910

		PAGE
Editorials		75
Poem—Nightfall Over the Hackensack Meadows		77
The Unitarian Fellowship for Social Justice		77
The Inspiration of Self-Sacrifice	Rev. T. R. Slicer	78
The Phillips Brooks Memorial	A. W. L.	82
My-doxy and Thy-doxy	Edwin A. Rumball	85
Communication	A. MacArthur	87
Three Kinds of Infidelity	Rev. Frederick M. Bennett	88
Meadville Theological School	F. A. C.	89
Benjamin Fay Mills in Toledo	Abraham M. Ribhany	90
A Unitarian Church Correspondence	Rev. Wm. Channing Brown	91
Dedication of Northside Unitarian Church, Pittsburgh, Pa.		93
Unitarian Temperance Society	Joseph H. Crooker	93
Dix Memorial		94
Isles of Shoals Reunion		95
Symposium—Prof. Doan's "Humanism" as Others See It.		97
Poem—The Silverhorn	A. Judson Rich	101
Modern Church	Rev. John Haynes Holmes	102
Notes from the Field		107
New Books		111

THE UNITARIAN

Editorial Rooms 104 East Twentieth Street New York

GEORGE H. BADGER, Editor.

Contributing Editors; REV. THOMAS R. SLICER, of New York, REV. JABEZ T. SUNDERLAND, of Hartford, Ct., PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa., REV. THOMAS VANNESS, of Boston, Mass., REV. WILSON M. BACKUS, of Chicago, Ill., REV. HENRY WILDER FOOTE, of Ann Arbor, Mich., REV. HARRY ELMER GILCHRIST, of New Oreans La.

CHANGE OF ADDRESS. Subscribers requesting a change of address must give OLD as well as the NEW address.

DISCONTINUANCES. It is found that a large majority of our subscribers prefer not to have their subscriptions interrrupted and their files broken in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless subscribers order discontinuance, either when subscribing or at any time during the year, and payment of all arrearages is expected when discontinuance is ordered. PRESENTATION COPIES: Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the of Act Congress of March 3, 1879.

PRUETT PUBLISHING COMPANY, Sidney, N. Y.

T. FORTSON PRUETT, President and Treasurer, N. A. PRUETT, Secretary

One Dollar a Year — Ten Cents a Copy

Pruett Publishing Company

PRINTERS and PUBLISHERS

SIDNEY, NEW YORK

Would like to quote you on anything you may need in the way of printing. We guarantee good work at reasonable prices. Favor us with a trial order. . . . .

PRUETT PUBLISHING COMPANY
SIDNEY, NEW YORK.

At the Year's High-Tide

By GEORGE HENRY BADGER

¶ A group of verses of the Out-of-Doors: Companion to "Sea Woods" but with a wider range, and mostly with a more distinctive religious tone.

¶ In paper, twenty-four pages, with cover of blue, embellished with a mountain photograph. Price twenty-five cents. Postage two cents.

THE PRUETT PUBLISHING COMPANY
104 East Twentieth Street, New York

THE UNITARIAN.

Vol. V (New Series.) MARCH, 1910 No. 3

BEGINNING with next month the Editor of THE UNITARIAN will be reinforced in the work and responsibilities of his office by a company of Associate Editors recruited from the younger ministers of our fellowship. These men have given good account of themselves in their achievements of practical parish service and pulpit leadership, and we believe that THE UNITARIAN will be vitally strengthened along its own established lines by their participation in its conduct. The Associate Editors will be Rev. John Haynes Holmes, of New York, Rev. Henry Wilder Foote of Ann Arbor, Mich., Rev. Edgar S Wiers, of Montclair, N. J., Rev. Charles W. Casson, of Boston; Rev. Frederic R. Griffin of Montreal, and Rev. Alson H. Robinson of Newton Center, Mass.

———o———

THE Unitarian fellowship has many noble traditions. Not least amongst these is its passion for free inquiry in truth-seeking. The worst enemy to the cause of truth, according to its conception, is not the heretic who preaches false doctrine but the hierarchy, potentate, or church authority that would stifle the voice of any sincere man seeking to utter gospel which seems to him true. THE UNITARIAN stands firm in the conviction that this tradition is not a mere affectation amongst our people but a seriously genuine working principle. THE UNITARIAN is not published in behalf of people who cannot be comfortable while reading and hearing opinions with which they disagree. The cause of truth advances in proportion to the degree in which men will give ear to things they do not agree with, but are yet willing to "hear out."

———o———

WE are therefore surprised now and then to discover that some of our readers have an uncomfortable time over some things published in our columns. We are sorry. It is our endeavor never to publish anything that is ungenuine, insincere, or trivially or flippantly unworthy. We demand serious conviction, and zest of earnest purpose behind all our contributions. We never care to publish anything that will not do good, and prove worth while. We do not always agree, ourselves, with what is written; very far from it, sometimes. But we believe that it will do serious people good to know *to the core* what other earnest men are thinking about serious things, and meet the challenge of their strongest statement, so they be honest. And we cannot understand the temper of an avowed Unitarian, supposed to be committed to the Unitarian method of the open mind, who wants only the

things he "'agrees with", published in the paper that he reads.

———o———

WE wonder how many of our Sunday School workers areacquainted with the excellent "Beacon Series" of Sunday School Manuals issued last fall by the Unitarian Sunday School Society. These really mark a distinct step forward in our educational methods. Through them an effectual method of graded school work is made possible, logically extending through a series of years, and covering with rational comprehensiveness the proper range of things necessary for a growing mind and soul to master for fit equipment in religious education. Of course complete success in any system lies in the efficiency of the actual teaching; that is a matter of "personal equation", and no national organization can give warrant for that. Moreover the success of such a scheme as this series presents can be finally proved only after it has been tried for a series of years and come thoroughly to be understood by those employing it. But the Sunday School Society has certainly furnished material for a very definite advancement of efficiency in our Sunday School work, and we hope that our churches through out the country will not be too tardy in discovering the thing that has happened to their potential advantage.

———o———

WE devote our "Symposium" this month to a group of variant estimates of Prof. Doan's recently published volume entitled "Religion and the Modern Mind." And this for two reasons: first, because we believe that this book is a phase of a movement in theological thinking which must be reckoned with by all seekers after truth, whether they agree with it, or not. Personally we do not agree with it, and even believe that it may involve inherent perils for ethics and religion: but we believe in knowing all about it that we can, and having as many minds take cognizance of its bearings, as possible. In the second place, we think it important to have the significance of this book made clear to our people, because it represents the teaching of the Professor of Theology of one of the two Theological Schools from which our Unitarian ministry is directly recruited. This means that a considerable proportion of the men who are to stand in our pulpits for some time to come are to receive their theological training in the atmosphere and with the color of Dr. Doan's "Humanism". It is certainly a *live* body of faith: it is not dry bones of dogma. Is it the way of larger Truth?

———o———

ABOUT this time expect your minister (if he is a man of promptitude) to say things to you about the American Unitarian Association contribution. We hope he will say it vigorously, and with persuasive detail. The Association's appeal for this year ought to be one of great encouragement and inspiration. Good things are happening, and the dimensions of most satisfying accomplishment will depend largely on the co-operation of the churches.The work of reaching college and university cities is taking on forms of more rational development which are most important; several new centres in the western and Middle States and in the fascinately interesting field of the Canadian North West, open to us rare chances to seize an opportunity of usefulness at a moment when energetic enterprise counts double because not postponed. Let us

all do the thing handsomely for the Association this year without too much official coaxing. It is not a gift we are asked to give; it is an opportunity we are privileged to share,in the achievement of things for which we all devoutly pray.

———o———

Nightfall Over the Hackensack Meadows

Oh, the far-spread hush of the grey marshland
And the long, low line of lingering light
That parts with the grace of a golden strand
The just-dead day from the just-born night!

I feel, with a surging tide of peace,
Its spell of silence o'er me fall;
I am glad for the nestling night's release;
And glad for the day that is past recall.

For beneath that long, low line of glow
Is buried the day, with its freight of cares,
Its fragile frets and its mocking show
And its wrecked resolves, and its bleak dispairs;

And above that light-line's lingering grace,
Dawns the teeming tenderness of night,
Its merging soothe of sleep's sweet ways,
With the wonder of dream's strange delight.

The dream shall know no fretting cares,
But the heart shall weave with fancy free
Its comfort of unfettered prayers
In the thrill of joys it has longed might be.

Lo, over the marge of the lingering light
One star has awakened from day's swoon;
One star alone,—and beside it, slight,
Is the first shy whisper of new moon.

And the star is there as my heart's glad faith,
That brighter grows as the day is gone:—
And the crescent grace of that moon's shy breath
Is to hang one wistful wish upon!

———o———

The Unitarian Fellowship for Social Justice

The Unitarian Fellowship for Social Justice announces the following new publications which are now ready for distribution:—Bulletin No. 4, (Dec.)—"What Some Unitarians Are Saying." Bulletin No. 5,(Jan.)—"Child Labor and the Church," by Owen R. Lovejoy, an article especiallywritten for this Bulletin. Bulletin No. 6, (Feb.)—"Recent Books on the Social Question." Bibliography with descriptive and critical comment. Bulletin No. 7, (March)—"The Pulpit and Its Real Duty," by Dr. George R. Lunn. Also, tract No. 2 in the special series entitled "Great Prophets,"—"The True Idea of a Christian Church," a sermon preached by Theodore Parker on the occasion of his installation as minister of the 28th Congregational Society. Price 5 cents to non-members. Copies of all the above may be obtained of the Secretary, Rev. William W. Peck, Winchendon, Mass. The rapid growth of the Fellowship shows convincingly with what increasing approval its work is being viewed by our ministers and laymen. Its membership to-day is more than double that of a year ago,being considerably over 150. Many of our strongest men have recently joined the ranks with expressions of cordial enthusiasm, and are co-operating heartily in the work. New members are always welcome; dues $1.00 a year, paid to the Treasurer, Mr. Peck.

———o———

"I do not feel satisfied with the results to which the churches rather complacently point. If churches are worth while, I am strongly persuaded that they ought to bear much more fruit than they do.....The churches stand for the ideal interests of their communities. It is not enough to sit still with all manner of transformations in the texture of human society, and wash our hands of all responsibility for the people whom we are set to help, on the easy ground that 'our influence will percolate through individuals,' and it is therefore no business of churches to meddle with anything practical.....In fine, I cannot think that the outcome of any of our churches is at all what we ought to expect. The problem is in some way to make our service more adequate and worthy."—*Charles F. Dole.*

The Inspiration of Self-Sacrifice

A Meditation for Lent

By REV. THOMAS R. SLICER, Minister of the Church of All Souls, New York

THE idea of cost is fundamental to all religions. This is due to the fact that religion begins with fear of God and passes to love of God. The first impulse of a man seeking a relation with the deities is to shelter himself from them, not to shelter himself in them. It is because he is afraid of the Gods that he estimates what the Gods will take back, and thus let him off; and so his temples resound with the cry of victims and the sluice-ways that lead from them run rivers of blood. His harvests are piled upon his altars first, and the oil and wine are the libations that he pours out; his own child dies in the arms of Moloch, and Jephthah's daughter and Iphigenia are condemmed to perish for the nation's need. The idea of cost is fundamental to all religions.

It was one of the Hebrew Psalmists who made the discovery that of all things costly, the human soul and service is of greatest price. "Sacrifice and offering thou hast no delight in," says this discoverer: "Burnt offering and sin-offering thou hast not required," however they that bring them may think them to be required. Then in the presence of this discovery, that all the idea of cost has led to, costs too much, and that God's good creatures have laid down their lives in human fear, this discoverer adds, after having made this discovery, "Said I, Lo, I come." I lead nothing to thine altars; no pair of turtle doves are hid in my garment, to be the offering of the poor; no hecatombs of creatures are to be slaughtered, but simply I, child of the Most High, "I come." And the ancient records prophesy this deliverance of the soul from fear, for "In the roll of the book it is written of me, I delight to do thy will, oh my God; yea thy law is in my heart." The external record and the inner record testify that to give yourself to God is the supreme sacrifice.

This brings us to the very culmination of the idea of sacrifice, in the soul of man, viz; that man's chief prerogative is to give himself back to God. He is the only creature whom God has given to himself. The brute is handed over to certain rudimentary instincts, which he follows invariably to their ends. The wild bird's migration now crosses the wide strip of sea where formerly one shore approached nearest the other, and this rudimentary instinct is invariable law. All the creatures are as Medes and Persians and their invariable law knows no repeal. They are not given to themselves. Nature is bestowed upon man, but man is given to himself. It is a curious fact in the order of the world that you and I are the only things that have the right of self-direction, and therefore we are the only creatures that have the power to give ourselves away. The beast follows his appetite. Who feeds him owns him: who cares for him and grooms him, upon him he fawns. But the human creature gives himself where it is hardest to be bestowed, for motives that are not based in appetite nor in desire. God gave man to himself, that man might give himself to God. It would have been impossible for us to abandon ourselves to God did not we own ourselves first. Thus does the attribute of free will have its highest prerogative in divine sacrifice. "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, oh my God: yea, thy law is in my heart." That is the apotheosis of sacrifice, it is turning to delight. It is the paraphase of that fine passage in another psalm which says "Thy statutes," the laws laid upon the world of other than man, thine inexorable laws, "*have become my song* in the house of my pilgrimage." We rejoice in the law laid on us because we have adopted the law for our own; and the

whole process of education is the struggle of an external application to become an internal motive. The boy is no longer subject to tutors and governors, for he directs his own course by laws he himself has adopted as his own. The whole study of Democracy is to bring in the people the sense that they are co-ordinate sovereigns in their own right, and to make the laws which they keep; that is the ideal republic.

Now let us analyze this act of surrender. It is the conviction that self is not an end in itself. It is the conviction, which, if you will think for a moment, must appear to you as beyond dispute, that selfishness can never become a virtue. Self preservation is an instinct. There are but two rudimentary instincts in the natural world; one is to preserve the self, and the other to repeat the self in progeny. Self-preservation is an instinct, but selfishness is never a virtue. You cannot conceive a condition of life in which the human creature, starting with itself, ending with itself, however wide the circle that it may take, can achieve any progress for itself. For the social compact is a social obligation, and we live for others when we live our best selves. So that this act of self-surrender is based in the conviction that self is not an end in itself; that there is no sufficient reason given in any individual life for its activities to end with itself. This is because it is philosophically untrue that selfishness can ever be a virtue. This is a discovery that was not believed except by choice souls a few generations back. All the brutalities of an earlier so-called civilization were based—and are based still in modern civilizations that are brutal, in the idea that there is a normal right of one to include the many for the one's own good. The modern discovery is that there is nothing isolated or alone; that however hidden the joints may be they are there; and however short the links may be, the very fact that nature is articulate shows that it is linked and not a solid piece; that we are bound up in the bundle of life together, and that the universe is a universe by virtue of the fact, that whilst its centre is one, it rays from that centre in every direction; human interest, the common good, is the rim that binds all the spokes at their ends. The selfish man is a hub with spokes: the social conscience is a rimmed wheel. That is the modern discovery.

Why was it so late in coming? First of all because nature was distrusted as a teacher sent of God, and next because theology was trusted as a teacher sent of God. If you will look back along the lines called the lines of self-surrender and self-sacrifice, you will discover that in the great majority of instances every teacher of the phases of religious teaching has dwelt upon self as an end. Mark you,—God's glory is what he is intent upon simply. Man's salvation is what *he* should be intent on, said they. The sacrifice of Christ for man is the signal example of what is done for man that he might be saved, and with no thought of pity for what the sacrifice cost, and with no thought of joy such as Christ had in the offering of himself; and they read into the scriptures and the teachings of religion a kind of sacred selfishness. And the reason the vast majority of serious men and women are outside the churches to day is because the doctrine of self-sacrifice as taught in the churches was a doctrine of utter selfishness. It was not self-sacrifice at all, but only a temporary suspension of delight for a remote good. There never was a nearer approach to the burlesque in the name of religion than to have one signal sacrifice in Christ repudiated as an example for all the sons of God; whereas the teaching of the New Testament is most emphatic on that point: "We then, as ambassadors for Christ as though God did beseech you by us, we pray you in Christ's stead, be yet reconciled to God."

But one other guard must be put about self-sacrifice, viz; that the *sacrifice* of ourselves is not an end in itself. In the first place self is not the end;—then sacrifice of self is not the end. It is the common apprehension that there is some virtue in self-sacrifice in itself considered. Now God has not ordered this world so that the virtues of life come by the discomforts of life. He has not set us a task, the doing of which being hard, the

virtue of it is in the exact ratio of its difficulty. God has organized the world for delight. He has moulded it in the palm of his hand of love: he has set it to music. There is no melody so sweet, no orchestration so difficult, but that it is in nature first before it is in any instrument of the orchestra that reproduces it. All the beauties of Art have been either in sculpture, to repuduce the attraction of the human form, or in painting, to reproduce the tone and tint and color, and fashion and form of the natural world. This is God's good world organized for delight and bounteous the table at which his children are to gather for their gratification and pleasure and sustenance. And to say that self-sacrifice is in itself a virtue is to miss the whole meaning of the thought. There are a large number of people in the world who have fallen into this mistake. They are self-conscious in their self-sacrifice, and they hate it: the thing they are doing is most unpleasant. They say, another day has dawned in which I am to give myself to this or that duty, for the sake of this or that person; and they drag themselves to the opening of the day, enervated with weak self-pity, to perform some half responsive duty. There is nothing more sickly done in the name of virtue.

To give myself away because I must! That does not differ from the slave's act who is silent when he is sold. He is on the auctioneer's block: he has no choice. His Arab spoiler has devastated his African village, and now he is here manacled, and tied, and about to be sold into servitude. He has no choice. And he makes a virtue of his chains, and listens to the chanting voice of the auctioneer as though it were a religious exercise. That is the attitude of him who says, I live the life of self-sacrifice, God must be infinitely pleased to see it done, but I have no pleasure in it whatever. I say this is the sickly counterfeit of the real thing. I do not say that we must do an unpleasant duty that involves another life, because we can take no delight in it; but I do say that taking no delight in it shows that we have not taken it at the right end: we are not adjusted to it, and set to the task we have in hand; because self-surrender, abandon to a righteous cause, brings its own delight, and its own inspiration in the very act of giving oneself away. Does the young man who has visit him the vision of a chivalrous life with one woman regard his act as infinitely creditable to him? Does he say, "Behold now, I who am the Lord of creation, am about to tie myself to the caprices of one woman?" Let him not commit the sacrilege. Let him not perpetrate the profanity. Let him not sully the sanctities of marriage by the intrusion upon it of an egotism like that. Self-sacrifice is love's bestowal for love's sake wherever it is bestowed, whether it comes in the delight of life, or comes by the lower ways which turn gradually and slowly to comfort and delight.

So I say self-sacrifice is not an end in itself; neither must it be self-conscious. It must be preceded, to have inspiration, by self-control. These are extremely practical suggestions, and I would not mention them, save that I have seen them so constantly exemplified in daily life. Self-control is the necessary antecedent to self-sacrifice. I cannot give away what I do not own; and if I am on bad terms with myself, so that I cannot control myself, then let me not seek to bestow that uncontrolled self on another, lest it be seen to be only my effort to change, for a master who can, the master who cannot. It is a trick we play ourselves over and over again, the trick of having no self-control and imagining that we are of any use to anybody else. Are we fragments to be gathered up that nothing be lost? Are we dislocated machinery to be put together that somebody else may run it? Are we dismembered and disordered, to be committed to a stranger hand? then do not call it self-sacrifice, call it rather helplessness seeking a guide; call it rather imbecility asking for direction; call it rather ignorance wanting instruction, and never imagine that an uncontrolled self can give itself to any other thing. Self-control is necessary to self-surrender. I must own what I would give away.

In what then lies the inspiration of

self-sacrifice? First of all in finding *what is worth while* to do with myself. That is the first great discovery, when the human soul discovers that it is something worthy of being desired. We are saved by our admirations, when the soul goes out to worship; but we are saved by other's confidence when the soul takes account of love; and there would be many of us unwilling to go on if somebody did not trust us. The fact that we are trusted, confided in, and wanted is the soul's discovery first of its own worth. Never a good man found a good woman to love him but that was surprised that it was so. Never a good man found a good task to put himself upon, but he wondered that he should be a worker in the world's work. Never a man stood in a pulpit, and had the fixed attention that is given to the things there uttered, but that marvels that it should be, Sunday after Sunday so, and goes abashed to his home to think that anybody wants to hear what he has to say. The soul's discovery of its own worth is the first thing that happens as inspiration in the act of self-sacrifice and surrender. It is a wonderful day when dawns upon any human being that he is necessary to another human being. And then to say when that discovery is made, that it is a hardship, is not to have made the discovery.

Why, if the gold mine were conscious would it not be glad for every ripping pick that entered into its treasure in the soil, and set its gold free? I can imagine what we call the insensate earth singing in its pain, singing as one that is delivered of a birth, when the gold flows through and the silver and diamonds escape under the penetrating stroke of the miner. "Now at last the dark underworld comes to light," says the mine, "Now at last the treasure in me is open to the day;" "Now at last I shall be made into beautiful things for beautiful men and women, in all God's world!" I can imagine the deep diapason of the far remote shaft, in its depth singing its joy that it has been able to deliver itself up to man. Shall it be a hardship, then to give myself away? No: that is what I am for.

A single personal reference, if I may be allowed it. I can recall very distinctly sitting in church, when I was fourteen years old, in a service called a revival service,—sitting still as an instructed boy should who had come of a line of preachers, and was not unusually stirred by the preacher's appeal. And I remember its having dawned upon me that night, spoken to me as though a word had been spoken, coming into my consciousness as though someone had spoken in my ear, "It is time for you to belong to God." I had belonged to all kinds of boy's sports, and boy's delights; and there came into my consciousness, as a new suggestion, as a fruit might fall from a tree to bury itself in the earth and fructify and grow another tree, the suggestion, "It is time for you to belong to God." And I pledge you my word the surprise of that moment has never ceased. From that evening in which the thought of God came into my conscious life until now, there has never been a moment when I have not been amazed that God wanted me for any work; that I am His!

The first delight, the first inspiration of self-sacrifice is in the discovery that anybody wants the service that can be rendered. We now approach the difficulty which confronts many minds in the consideration of this subject; and that is the problem that is presented of how you shall discriminate between what you owe to your own development, and what you owe to the other for whom the sacrifice is made. Scarcely any noble soul has been without it. The problem between selfishness and self-surrender was put at rest long ago: you had determined that you would be no longer self; but what of development, what of cultivation, what of making the most of myself? say you. What shall I do about that, if I must live my life of humble duties, in narrow rounds of perpetual reiteration? *The only development we get is by interaction with the world.* No human soul is developed by itself. You cannot unfold yourself

like a conjuror's box. You develop as a rose unfolds from bud to bloom, because it is set in the earth, and fed by the juices at its roots, and the rains of heaven upon it, and the rays of the light day after day. And where you are is to be your development. Only one loss you must never sustain: the loss of your great ideals. They are property: they are your vision; nobody can intrude upon them. They are as personal as your dreams, as uninvaded as your thought, these haunting beautitudes of the inner life. But for the rest, invest yourself—give yourself away. There is not worth except it comes with interest. Escape if you may that dreadful fate of him who came with his folded napkin around his bit of gold, and said, "Here Lord, is thine own. I knew thee to be a hard man, reaping where thou didst not sow and gathering where thou didst not strew, and I went and hid thy treasure in the earth. Here is that which is thine." And the Lord said unto him "Thou faithless servant" do not be afraid of being generous with yourself. The niggardly, narrow conception of what you are worth must be put away before the blessed inspiration that comes of feeling the unspeakable joy and peace of the discovery that you are worth anything to anybody else. That is the law of life. Lose everything but your ideals. Hold the central soul for God to visit, but let the soul's activities be spent on man.

The Phillips Brooks Memorial

An Interpretation

TWO thousand years ago, nearly, the Christ died as the result of his crucifixion on Calvary. His personality, his God-consciousness, his fraternal love and universal visions, his character and his deeds were such that he became the center around which little groups of adoring followers gathered, worshipping, "his Father and their Father," serving their brethren of the Spirit. These beginnings of spiritual idealism founded the Christian Era and gave rise, in the second century of this Era to the organization of the Christian Church.

Fundamentally, human nature is the same in any age. The soul expresses itself in intelligent, emotional, and volitional modes, and, although without any such sharp separation—for all three modes are manifested at the same time in every expression of the soul—nevertheless, man is prone to lay the emphasis upon one or the other elements of his intelligent, emotional, and volitional life. Very few persons are either fully developed, or well-balanced; hence, their one-sided self-expression. Not so the Christ. His life was full, rich, balanced, noble. His insight was profound; his feelings deep; and his will both submissive to the Divine Will, and the perfect instrument of his own self-mastery. Therefore, he became the "Light of the world"; the "Friend of man", whether saint or sinner and, through the righteousness of his life and his victorious experience in Gethsemane and on Calvary, the inspiration of every heroic soul of all time.

This personality, working upon the fundamental qualities of human nature, and, for the most part, through the institution gathered in his name, the Christian Church, has wrought marvelous effects during the Christian Era. It gave rise to the Catholic Church; the distinguishing characteristic of which is, a rich emotional life, expressing itself in liturgical, architectural, and musical forms of beauty, and in wide spread charities. By its emphasis upon men's volitional nature and the soul's right of immediate communion with the Eternal God, the Christ spirit has produced the

Reformation and the Protestant movement. And by emphasising the worth of human intelligence in the acquisition of truth and by insisting upon the soul's sacred and inalienable right of personal judgment, the Christian Era has given birth to modern Rationalism. All this, in the large, the Christ spirit has produced; and, in particular, it produced Phillips Brooks!

In the remarkable bronze, unveiled recently, at Copley Square, St. Gaudens would seem to have set forth these verities to the modern world. As one stands before that wonderful Memorial, one feels that Art has given utterance to a fresh revelation of the Spirit! Phillips Brooks, who wrought the marvel of reinspiring a God-forgetting Age with a renewed consciousness of the Divine; the Christ, whose walk with God was so intimate and obedient that the world has confused the human and the Divine, giving the lesser being the title of the "very God of very God;" and the Cross, the towering Symbol of the spiritual life and the noble sacrifice necessary to attain the heights of the Spirit; the Christ, subordinated to the Cross, and the modern Prophet of the Divine in the human, submissive to the Christ, but standing forth in all the integrity of spiritual freedom, "speaking as he hears", as did the crucified Christ aforetime, and proclaiming to men, spiritually hungering and thirsting, the truth "as he sees it for the God of things as they are!"

As one contemplates these things, mighty visions, pregnant with stupendous consequences for our time, stir the imagination! Phillips Brooks, the son of God, the disciple of the Christ, and the minister of the Spirit, was a child of the Puritans in the latest and most rationalistic stage of Puritan evolution. He died a Bishop of the Episcopal Church; yet, few remember that he was baptized in the First Church in Boston,—a church, to-day, affiliated with the Unitarian movement, ministered to, for several generations, by Unitarian ministers, and a church which is the logical development from an ancestry, successively, Puritan, Anglican, and Catholic, sprung from the very root of the spiritual idealism of the Christ!

As one stands before the bronze image of the great preacher, and remembers the living man vital with noble spirituality, one is forced to ask:—"Why should this son of the Puritans have become a Bishop of the Church?"

To answer this question, one must know what manner of the sons of God we are, and what kind of an institution has arisen in the name of the Christ.

We are spiritual beings who must, perforce, manifest ourselves, to use psychological terms, in modes of thinking, feeling and willing; or, in other words, as stated above, we are intelligent, emotional, and volitional beings. Each soul is a unity of these three elements,—a triune being. It has always been the thought of men that life is manifested in triad forms, but forms correlated into an indissoluble unity. The Greeks summed it up in truth, beauty, and goodness. Christian theology seems to have had the same ideal in its creedal formula of Father, Son, and Holy Ghost. A modern poet—Matthew Arnold—proclaims to the man of to-day:—

"Children of men! not that your Age excel
In pride of life the Ages of your sires:
But that ye think clear, feel deep, bear fruit well,
The Friend of man desires!"

The Christ was a fully rounded soul:—clear of vision, deep in his feelings, noble and obedient in well-doing. But the Christian Church has been slow in fulfilling the measure of the stature of its Christ. The Catholic Church emphasized love and beauty; the Protestant movement laid stress upon law; and Rationalists love the light,—too often are blinded by it. In Phillips Brooks' young manhood the Unitarian life into which he was born and baptized, reaped the reward of its fidelity to the Chirst spirit demanding immediate communion with God and the right of personal judgment; but it suffered from its very insistence upon the Protestant principle of the right of private judgment pushed to an isolating extreme, and its inherited pre-

judices resulting from the struggle of the Puritan with the English Church. Unitarian Puritans continued to suppress emotion, looking askance, for a long time, at any religious expression of the fundamental human feeling for beauty in either the liturgy, the music, or the architecture of the church. The Unitarian was profoundly influenced by the materialism of the XIXth century, which questioned the being of God, or denied Him, altogether. It became, very largely, a truth-seeking and ethical movement; and, as such, Unitarianism has rendered a vast service to mankind. But the principle of private judgment,—pressed to the point of forgetfulness of the Divine Being, without whom man would have no consciousness, nor, even, existence,—together with the inevitable neglect of public worship fostered by such logic; the suppression of the rich, emotional, aesthetic feelings; and the increasing tendency, therefore, to belittle the church, while, at the same time, it became the prey of every new wind of intellectualism and a godless materialism, landed Rationalism in a very barren limbo. Thus, the Rationalist found himself devoid aesthetic avenues for the expression of religious feeling, a victim of untempered thinking,and with nothing to look up to and obey higher than himself; and self-worship soon wrought its own sterile disaster in his soul!

Such a condition of things must have been altogether repellant to a soul like Phillips Brooks. He sought truth; he loved beauty; and his heart admonished him that there could be no worthy goodness nourished on self-worship and self-love. So, he turned himself back in the Rationalistic stream which seemed to be ending amidst swamps and miasms, back along the stream of Puritanism, to the great, majestic river of historic Christianity muddy and choked, to be sure. but flowing with mighty power toward the Eternal Sea! Unlike Newman, he found comfort and satisfaction in Protestant Episcopacy; but in the American branch of the Church. And there he worked and died, a leader of its destinies and a friend of the spirit to all, whether within or without the church of his affections. Unitarianism could not hold him: for it suppressed aesthetic feeling, and, too often, was controlled by the self-worshipping element in its churches,—an attitude utterly abhorrent to one of his submissive and obedient spirit. God-fearing Congregational Puritanism gave no opportunity for the rich, warm expression of his beauty-loving soul. In the Episcopal Church he could be obedient, without ridicule, to the Master, and he could send forth his whole soul in the wealth and richness of liturgical and musical and architectural beauty, feeling himself no longer an outcast from the goodly fellowship of the Christian prophets; and, in the pulpit, he was not expected to be the critic, tied to classic literary form, but could set forth his visions with prophetic power. St. Gaudens has enshrined the spirit of Phillips Brooks: — Power through worship, subordination and obedience! Surrounded by beauty, he is proclaiming the Divine Word, but in submission and obedience to the Christ who stands back of, but above him, the Christ, himself, overshadowed by the Symbol of the Spirit which ever proceedeth from the Invisible God, making Christ and Preacher and all Mankind of "one substance with the Father"!

And shall we all enter the communion which made possible the outflow of the soul of Phillips Brooks into the world? Many of us would have done so, in his day; but we could not, and be true to our own visions! No. For that church puts one great stumbling block in the path of him who would be true to God and climb the heights of the spirit. This universe is a triune order:—a unity of the triple elements, truth, beauty, and goodness. The church of which Phillips Brooks was a Bishop knew that no permanent goodness is possible except the soul looks up to and obeys that which is higher than itself; if it need any proof, the spectacle of a godless and materialistic Rationalism ought to be sufficient. His church understands, mightily, that God manifests Himself in His world in countless modes of rich and entrancing beauty. But that church must, by its canon law, hold rigidly to

its Prayer Book, which lives because of the great universal truths in it, but is marred by the perpetuation of forms which arose in childhood days of the Christian Church, when spiritual children were feebly trying to describe the infinite Spirit,—attempts, the repudiation of which made Phillips Brooks seem an heretic by many in his own church! A member of that church must either believe its doctrines literally, which is honest, but irrational; or, interpret them in the light of modern knowledge, which cannot be done without moral compromises infinitely dangerous,always,and especially so in our time when legal forms are too readily substituted for the moral spirit of the Eternal Law! The earnest truth-seeker can make no such compromises; he must unite truth with beauty and goodness. In Phillips Brooks' day — the XIXth. century —one had to sacrifice truth for the sake of beauty and the goodness that comes from submission and obedience to a higher than self; or, sacrifice beauty and richness of religious expression to that goodness which is impossible, in the long run, save to him who is faithful to the plain truth of God, even though it leave him desolate and alone upon the mountain height! It is for the church to determine whether it shall be true to its lesser self,—or true to the larger spirit of God and the infinite needs of men's growing souls. Phillips Brooks in the XXth. century would have founded, in all probablity, a new church, "Lofty as the love of God, ample as the needs of men"; a church where truth, beauty goodness would have been one, a real trinity in unity, no longer cramped in an ancient form, requiring intellectual compromises to accept, but the new wine of the spirit incarnated in the pulsing and growing body of the Spirit's own creative power!

Loving eyes contemplate, with unbounded joy, that the good man is in the black gown of human dignity, not in the re-actionary vestments of the church whose vision, too often, is backward and whose heart is in the Middle Age. St Gaudens' genius has given a rationalistic and human setting of the great and vital spirit of the Christian ideals, whose silent witness presages much for the progressive spirituality of the centuries to come. A. W. L.

—o—

My-doxy and Thy-doxy

By EDWIN A. RUMBALL

I hate the brag on our side," said Emerson, "the hurrah for our cause;" so let us understand at the outset that our homily on our 'ism is due to no sectarian narrowness or zeal. The spirit which is suspicious of badges and labels is one to which we should never be wholly strangers. There is an element of the admirable in the man who says that he belongs to no church because he belongs to all. The human soul is very rebellious to definition. To some prophetic free lances the very thought of a denomination suggests a prison of gloomy walls. I do not think that very effective work would result if every one thought this way, but I think that we ought to admit that many who thus work out the ideals of their lives are often justified. All worldly prudence regarding the backing of a great religious organization is wrong, even if the little work does finish with the man. It is the finest success, if to the words of a gypsy-prophet, there come a few hungry souls, who find the bread of life, and who live on it and die without ever establishing a religious bakery. We need the gypsy voice in the world's great choir. "The worst infidel is not the man who says 'There is no God,' but the man who says 'There is a God, but he is for me and not for you.' "

The first characteristic of Unitarianism, then, is its non-sectarianism. Within its name there is freedom for all good evangels and work. While we have our good word and reasonable admiration for the free lance church, we are compelled to acknowledge that the man who would live his best life and do his best work, will find that he represents the life and work of many others. The world is full of men and women like himself and to "get together" will only insure better life and better work. It is be-

cause of such everyday reasoning that "undenominationalism is monstrosity."

When it is said that Unitarianism is not a creed, it must not be imagined that our fellowship is so loose that anybody can come and join us. It is true that we have no theological test, but in our Conference declarations "we cordially invite to our fellowship any who, while differing from us in belief, are in general sympathy with our spirit and practical aims." That is our limit. The individual church makes its limitation also: "We welcome to our Fellowship all who wish to join us in following after Righteousness and Love." The man who wants to live a crooked life and be a Unitarian, cannot do it. If a man is dishonest in his business, if he deliberately seeks conscience-rest while employing ill-paid employees or using child labor, if he is drawing over-large dividends from disreputable property, if his life is a constant denial of the spirit of human brotherhood, he has not a claim to be a Unitarian. We are not narrow people, but we are too narrow to admit an evil living man as our representative, or to let him bear our name. We will not scorn him, we will try to love him, we will try to save him, and when his will is turned in another direction, when his manner of life shows a change for the better, we will claim him as one of ourselves. For it is one of the beliefs of Unitarianism that none of us practice all the time all we preach, but we all believe in trying. Our zeal for our 'ism therefore is not one provoked by a loyalty to a theology, but to a spirit, a character. We are "a sect opposed to sectarianism." One man has written that "the unity of groups of men in sentiment, in aspiration, in principle and in work is not sectarianism, but the law of effective and generous service. A union founded on allegiance to the principle of freedom cannot be sectarian, for sectarianism is an attempt to limit freedom." Just so, and it is yet our ideal, out of the large number of good churches, to be loyal to this unsectarian church.

But what of the future? Does Unitarianism promise much? It depends upon Unitarians. "There is nothing in our principles," says Charles G. Ames, "nothing in our organization,—would to God there was nothing in our hearts—to prevent our instant and joyful response to every good thing there may be" If our hearts are pure enough, our hands clean enough, our minds open enough, our purpose strong enough, then in the vaster church to which all churches are speeding, we may have a place of deserved honor. We have done a great deal to bring the religious world to the dawn, we have called ourselves the children of dawn, but day is at hand, and as Mr. Gannett says "the dawn does not name the day; the pioneers and vanguard do not win the victory, but the great army that follows." How shall we feel when we are asked to share our spoils, and God declares that evening and morning must make one day? If humble, appreciative and humanitarian, then we shall stand among the chiefest in the belfry of the world to ring the fuller minstrels in, and among the first to join them when they come.

———o———

Communication

To the Editor of the Unitarian:

May I be allowed a few words of protest in your paper.

I wonder how in God's name Mr. Holmes thinks the Modern Church is going to reconstitute Society, if it is going to have nothing to do with the building of character. I never read the articles by this gentlemen, without a queer little feeling in the bottom of my heart that I know more about the social question than he does, though I never read a book on Socialism in my life. No. But I am a working woman, and I live with working people. Plumbers, carpenters, paper-hangers, glass-workers, book-binders and numerous other tradesmen, and I—oh, I should be sorry to go to them with such a gospel as I understand Mr. Holmes to preach. When you know the simple, brave lives of humble men and women, lightened and made bearable by their faith in God,—faith utterly independent of any creed, scholarship, or conscious philosophy, a

matter of the heart and not the brains,—when you have yourself cried out of the depths "Oh, my Father" and heard the answering "Here! my child";—when you have been able to express your own deep human experience of sorrow and trouble in the beautiful language of some old prayer, then you can hardly help protesting that in the name of the founder of Christianity any man should write as Mr. Holmes does. Surely that humble man of Galilee had an eye for the beauty of the lily, and a heart to cherish little children. He was not greatly concerned because some men were rich and some men were poor. He knew there were things that mattered infinitely more than that. He knew that the fundamental, vital, first question was not "What shall a man eat and drink, and wherewithal shall he be clothed? But, "What shall a man do? Does he love? Does he look up to his heavenly Father with love and confidence and trust? Does he carry the heart of a little child, delighting in the beautiful world around him, yet quick to hear and to respond to the heart throbs of human pain?" I wonder sometimes when I read these articles why men make such sweeping assertions, taking it for granted, that, because they feel so and so, everybody else must of necessity feel the same way. Oh, I could tell you of the unutterable grief that filled my heart when I read an article in "The Unitarian" on Unitarian Hymns. I could find no comfort until the beauty of the "rare day in June" on which I read the article stole into my heart with comforting assurance. When my stunned mind was once more able to resume its Unitarian habit of thought, to reason out its faith, I asked myself what such lines as

"The white wings of the Holy Ghost,
Stoop, seen or unseen, o'er the heads of all"

had meant to me, since the bald criticism should make my very heart bleed. Certainly not a vision of something never meant to fly trying to do so. Certainly not some vague and meaningless idea of a Ghost. What then? Had they not been to me an expression of that Immanent, Ever-present, Indwelling God-love, which does not depend on our recognition of it for its beneficence?

Who can explain poetry? It seems to me that poetry explains us, not we it. Just as one (perhaps worn and weary with daily toil) stoops in wordless ecstasy over a beautiful flower, breathes its perfume, touched and uplifted by its wonderful perfection of loveliness, and knows that the flower is as much a part of the truth of God's universe as is the potatoe or cabbage over in the vegetable garden, or the wheat in the field,—just as one listens to the notes of the bird as it "wings and sings", and realizes that God made that sound as much as he did the seed by which the bird exists,—so, one feels (especially when the heart has cried out over its own helplessness to help—cried out to that Higher Power to do what we would if we only could) that we do live and move and have our being in something infinitely stronger wiser, better, more kind and loving than we are. Something that has been in the Universe since the beginning, and WILL BE THERE. We look up, we love, we worship, and we try to express the longing, the love, and worship in language, in life, in prayer. What does it matter that we do not all find the same expression for our emotions—so long as we are doing what answers to *our* deepest need?

Surely it is not the churches Mr. Holmes should direct his guns against. It seems to me a great pity to waste so much good ammunition. There are plenty of men in the world ready to rail at the Church, at the Established Order, but not so ready to embrace a religion that will demand of them Character instead of faith, and ask that they give their unceasing and untiring best toward making a New Order. Just so long as men, poor or rich, spend their time blaming others for the troubles of life, instead of patiently (and oh what patience it needs) trying to right matters as far as they themselves are able, just so long may we be pretty sure that they are not on the right road to find the Kingdom of God.

A. MacArthur.

Montreal, February 14th, 1910.

Three Kinds of Infidelity

By REV. FREDERICK M. BENNETT

THE word "infidel" is not so much used as it was a generation ago, but it is still used by those who do not consider its true meaning of unfaithfulness to ideals. It is still used by those who apply it to people who do not accept the teachings of conventional religion. So there is the infidelity to ancient and largely accepted beliefs. This is what is usually meant by the word infidel, although there is besides an ignorant use of the word, which substitutes it for atheism, or disbelief in the existence of God. Infidel is he who is not orthodox or who does not accede to usually accepted doctrines.

In this connection it is not to be feared. In the face of modern revelations concerning life and its significance in the world, he who is a believer in the new and progressive, rather than a slave to old, revelation may well glory in his larger faith. When one has made positive progress which annuls old and inadequate religious teachings, he should be proud of his faithfulness to the new and higher truth, even though it bring upon him many kinds of modern persecution. He is alive in his faith and his faithfulness to his ideals, and to be alive in matters of religious conviction is a great good. Let no one put you to shame by a name, simply because through larger realization of truth you have deepened and enriched the religious life. To leave behind some commonly accepted doctrines at the cost of being called an infidel is an honor to the spiritual life.

Then there is the infidelity which is true to belief but not to practice; the infidelity which fails to live up to professions. Denial of ancient religious beliefs is a doctrinal, a theoretical infidelity, but failure to live in accord with religious belief is a moral, a practical unfaithfulness. This is certainly much more to be dreaded and avoided. There is a vast amount of it.

There are those who are habitually and consistently unfaithful or infidel in this sense because of their pernicious theory, that belief and practice are not to be harmonized. There are those who think that a man is religious by holding certain opinions, and that morals are not to be considered a part of the spiritual life. Some still scoff at what they call "mere morals" and think that their soul's welfare depends on that kind of faith which accepts without question a doctrine that all has been done for them "through the blood of Christ." There are those who believe that acceptance of such doctrines consititutes virtue, and that he who makes such profession can not fall into real or soul-killing sin.

We should not be surprised when we find such people living as though their morals had no speaking acquaintance with what they consider their religion. He whose Sunday professions and the practices of his daily life are not on good terms is certainly a practical infidel. Such are far from realizing the first essentials of Christianity. They have not caught sight of that complete alliance of morals and religion which was made by Jesus and by the great Hebrew prophets before him.

For those who have no dogmatic theory concerning what constitutes religion, for whom it is not all a matter of the acceptance of certain teachings, that is, purely a matter of belief, but for whom the religious life is a great positive ideal of love and truth, a temper and an attitude towards man and God, it is not always easy to avoid this practical infidelity. It is not easy to come up to our ideals in practical life. We are continually falling short of what we would be and do and often we become very conscious of the fact. There is perhaps a necessary and wholesome gap between what we are and what we aspire to be. But if we see the gap and keep trying to bridge it we may overcome a large part of unfaithfulness.

We should have faith in the fundamental rightness of the life of the world in the goodness of God, in the essential worth and uprightness of the human soul. In a large way we realize the beneficence of life and the necessity for its growth and constant enrichment. But even after having seen these large truths we sometimes treat the world and our fellows meanly and with suspicious action. We say men are by nature brothers, then in fact we often look down upon some of them and try to get the advantage over them as if they were of a lower order and fit only to be the stepping stones on which we may rise. We assert the eternal Fatherhood and prove that we do not really believe in it by forgetting to measure human life in terms of his wisdom and love. As long as these things are so we may expect to fall short of that quality of life which makes us right in the sight of man and of God. We must struggle continually to gain the goals which our ideals give us.

There is another form of infidelity which is not usually considered such. It is that unfaithfulness, that lack of trust which causes so many people to depend upon authoritative doctrines and infallible authorities in religion. Curiously those who depend most upon these external sources are most willing to stake all worth upon specific beliefs. We have heard of those who were willing to stake "the validity of the golden rule upon their theory of the resurrection." There is infidelity for you. Those who say that either the Bible is all true or it is all false are of the same type. Those who say that either Jesus was God or he was the greatest impostor of the world, show the same sort of unfaithfulness, and couple it with an ignorance of the real contents and history of the New Testament that is surely pitiful.

Surely he whose religious experiences do not go so deep that he may be forced in some measure from the slavery to the outward rule of church or scripture or doctrine is not a man of faith, is unfaithful to the natural capacities of the human soul for entering into the divine life. One should depend more upon the natural trust of the human heart, upon his ability to be faithful to spiritual leadings, rather than upon the weight of external authorities, for the higher religion.

"The old order changeth, yielding place to new,
And God fulfills himself in many ways,
Lest one good custom should corrupt the world."

So he is not very well grounded in the religious life, or very steadfast in his faith, who fears that changes in thought regarding the Bible, or in the fields of science or philosophy, or in the old assumptions of religious authorities, must rob him of that faith. Religion has not become a very vital part of life when it is so easily uprooted and destroyed.

Religious faith should be more than an inherited belief or common usage. It should be more than taste, or culture, or intellectual conviction. It should be an attitude towards life, a feeling for the divine, which is full of power and enthusiasm for the fulfilling of ideals. It should be a life full of faith, of trust in all things good and true. It should be a life faith-full. Only as it is such can religion be a conscious living reality, a strong, manly power for overcoming and for giving divine quality to the soul.

Such faith gives and saves life in every situation and experience, gives steadfastness and the power to conquer, gives patience and perseverance in the face of great tasks. We need such faith in this and in every age.

Meadville Theological School

Theodore Parker in an impatient moment spoke of theological schools as tending to make a man into a mummy in three years. In Meadville, he added, they do it in less time. Parker certainly did not succumb to the process and unfortunately he never knew Meadville or he would have revised his judgment. Tradition assures us that Meadville has always been full of vitality and what the fashionable philosophy now calls evolutionary *elan*. In these latter days the school not only has a vigorous staff of alert teachers and a delightful company of ambitious students, but also the re-

peated stimulus of visiting lecturers. Clergymen are often with us to repeat the summons to work in spiritual harvest fields. Ballou lecturers of many kinds make the social problems in all its phases an insistent theme and the lectures on the History of Religion, under the auspices of a committee of scholars representing contributing institutions, furnish a special intellectual feast. Very notable men, European and American, have brought their wealth of special learning to us. Their visits have come to be looked forward to with keen interest by the members of the Faculty, and the students have had great pleasure in the comradeship which these eminent men have given them in the close relationship of our common life. It has been feared that the finances of the school will not allow the continuance of these lectures but the very mention of such a calamitous possibility should call forth some provision for the future.

During the present month the lectures in this course were given by Professor Morris Jastrow, Jr., of the University of Pennsylvania, on the Religion of Babylonia and Assyria. Dr. Jastrow's wealth of solid learning, thoroughly organized and told in effective utterance both terse and fluent, has been to us all a fine experience. It is rare, indeed, that a lecturer can convey so much substance of erudition with so much animation and interest and in such broad and illuminating perspectives. The appearance of this treatment in book form is one of the pleasures awaiting a larger circle.

Among the many privileges of the year have been lectures by Mrs. Anna Garlin Spencer, Dr. Stanton Coit of London and Edwin D. Mead. We are still expecting profitable counsel from President Faunce of Brown University and from Rev. J. N. Pardee of Bolton, Massachusetts, who will deal with the important subject of the ministry of the country church. We look forward also to lectures commemorative of Theodore Parker by Rev. R. W. Boynton who has also recently contributed to the intellectual life of our school community.

F. A. C.

Benjamin Fay Mills in Toledo

The Reverend B. Fay Mills made a visit to our city very recently of three weeks duration. He came here as the herald of the new-old religion of the spirit. Owing to a certain combination of circumstances, we were not able to accommodate Mr. Mills' meetings in our church building, but our Unitarian constituency in the city manifested much sympathy with his work, and he preached once in our church to a large audience. During his stay here Mr. Mills spoke about thirty times. His subjects were various, and his point of view mystical-spiritual rather than severely critical and intellectual.

The range of his subjects included four, which he spoke on at four large public gatherings as follows: "Emerson;" "Walt Whitman;" "The Divinity of Christ;" "Why did I change My Religious Views?" The other subjects which he discussed before much smaller gatherings in an expository style, included interpretations of the Shagavad Gita, Emerson's Essays, Whitman's "Leaves of Grass," and lessons in psychology and mental and spiritual healing.

I had the privilege of attending eight of Mr. Mills' meetings, and listening to him as a preacher and interpreter of religious and ethical writings. The central impression made upon me in these meetings was that Mr. Mills is a man in earnest. He means to cause a spiritual revolution in the world and help bring about a more spiritually minded humanity. That he said practically nothing, as I thought, which would be new if spoken to an assembly of Unitarian ministers, should not be considered to militate against the general effectiveness of his message. No one can listen to Mr. Mills without experiencing a new feeling, a powerful inclination to be more spiritually minded.

The general effect of his addresses in this city has been very favorable to the liberal thought. To state it more plainly, I think it has helped our cause. I was not disappointed in coming out

publicly and endorsing his work in our midst.

But I have a word to say with reference to Mr. Mills' method of procedure. I have said in this little communication that his viewpoint is mystical-spiritual. He seems also at times fond of Hindu phraseology. His subjects, while interesting to the few students of psychical studies, I did not consider the wisest choice for the general mind. However, Mr. Mills told me that when churches undertake to arrange for his meetings and to accomodate them in their buildings, he offers another selection of themes more suitable for sermons and general discourse. And while Mr. Mills marches under his own banner, he has assured me that he considers himself to be in Unitarian fellowship and to stand loyal to general Unitarian principles. This is all any one of us Unitarian ministers can say. It seems to me that this loyalty of Mr. Mills to general Unitarian principles and his remarkable powers as a speaker and spiritual thinker might be made great agencies to promote the interests of liberal religion in this country. Why is it, I wonder, that our Unitarian churches and Mr. Mills cannot come to a more favorable understanding with reference to their general attitude toward church, religion and the new evangelism?

Abraham M. Ribhany,
Toledo, Ohio

A Unitarian Church Correspondence

What It May Do for a Minister

By REV. WILLIAM CHANNING BROWN

OURS was organized in the Fall of 1903 with as many names of lonely Unitarians on the mailing list as I could gather. At first I sent a printed letter and sermons every week, but after a year or two ideas, appropriate sermons, and time approached exhaustion, so that the frequency of mailing was reduced until it came to the once-a-month plan, which has been followed for five years. Every month there is mailed a sermon from the American Unitarian Association list,and a letter from the minister. I write about all things Unitarian; our life, our spirit, our traditions and our hopes—about the National Conference, Dr. Hale,—President Taft,—or the ex-President of Harvard,—about my wife and family, the Unitarian church in the town where I live,—Christmas,—the Anniversary meetings, convictions of immortality and the chance to live strong wholesome lives, —anything. everything, that seems likely to make a lonely Unitarian less homesick. Sometimes I quote from wholesome letters which I have received from members of the church.

The steady writing of these letters has been of great benefit to this minister. He has learned something regarding the availability of material for the quickening of human and religious sympathy. He has discovered that what pertains to the family, the human affections, Christmas, great passages of the Bible, immortality, God, is of wide and far-reaching interest, and that one may safely approach his human kind, upon these topics with a fair hope of response even though he may never have had an introduction.

But the great help to a minister is the response which he may receive by faithful, long-continued effort. This week I have been absent from home five days. Upon my return yesterday I found in my mail one letter from a gentlemen of Economy, Ind., who desires some information regarding the physical resurrection; a letter from a lady living in Rogers, Ark., who sends for a church

membership blank that she may join our organization. She writes—"It has been an increasing help and pleasure to me." The third is from Fort Monroe, Va., and this gentleman writes—"I wish you might know how gladly I send my mite and how much the monthly letters and the tracts have meant to me during the past year. Shut off as I am from Unitarian fellowship in person, it is a great pleasure to feel a direct fellowship in spirit with you and the other members of the Church of All Souls, and the glimpses of your family have been delightful." Number four is from a group of friends in Northumberland, Pa., who are by descent and conviction a part of the little Unitarian church planted there in the year 1794 by Joseph Priestley. They write with great enthusiasm of the work of the American Unitarian Association in taking over the little church property in order that it may be made a fit memorial to Dr. Priestley. Number five is from a lady in Alvin, Texas. The enclosures had been lost from her last church envelope, and she writes in haste to ask if she can have the same sent her. Number six, and the last, is from a loyal Unitarian woman in Oakfield, Wis. She has been constant and loyal to the church from the beginning in 1903. I have met only one of these persons, but they are all loyal, eager, contributing members of our Church of All Souls, and the minister has the high privilege of entering into their lives at a point which is most helpful to them and to him.

I answer carefully every letter which I receive, besides writing the monthly message which is printed. I try to keep my people just so far as possible in touch with the best thought and life of our church. On the whole, I think that my influence for good on these representative souls whom I have never seen has been quite as great and fully as satisfying as any influence I ever had upon the members of churches in whose pulpits I have preached.

It is interesting to find members of my flock joining in the worship of Unitarian churches when they move to cities or towns where such exist. A young man from southwestern Kansas, who has been a member of my church for some years, is now living in Washington, and worshipping at All Soul's Church. A correspondent in the service of the United States Navy settled some years ago in Richmond, and attached himself to our church there. A gentleman from a Kansas town is now settled upon the Pacific Coast, and attends as often as possible our church in Berkeley, Cal.

And I have such delightful glimpses into the lives of some of my correspondents. One sturdy gentlemen in Arkansas, who served upon the Northern side in the Great Rebellion, recently made an attempt to become the postmaster of his town. There was opposition to him because of his independence, and especially that he was an acknowledged Unitarian. When the Convention was held, however, he pluckily declared that he was the only man in Arkansas who represented the religious opinions of the President of the United States, and upon that showing he was given the office. A lady upon a cotton plantation in Texas was born and brought up in one of our New England country towns. Another lady, member of our church, is the daughter of a general in the Confederate Army. A gentleman in Calgary, Canada, who has been a member of my church for some years, is now rejoicing that the missionary of the American Unitarian Association, Rev. Frank W. Pratt, is holding services in that city. Such are some of our people.

The church has contributed each year $100 for the missionary work of the American Unitarian Association. It has at the present time fifty-one members, with one hundred and one on the mailing list. Last year twenty-eight persons subscribed to the running expenses of the church, and twenty-nine contributed to our gift for the American Unitarian Association, subscriptions varying in amount from 50 cents to $50. The nucleus of my list of names, and additions to my list each year, as well as the motive for founding the church, came from our Summer work in Unitarian House, Chautauqua. The methods employed,—there is no patent on

them,—are adaptations of the Post office mission work.

If any minister wants an avocation that will really help in his own spiritual and moral growth,—an avocation of which no man can deprive him, I advise a church of correspondence. Much of the work can be done by a judicious helper, but the monthly letters and the personal correspondence should be conducted by his own hand and mind, otherwise the virtue goes out of the plan. Fellow-ministers, if you can get the names and if you have but a little spare time, take up this work!

———o———

Dedication of the Northside Unitarian Church, Pittsburgh, Pa.

The beautiful new church of this society was dedicated February 6 to the worship of God and the service of man. Rev. R. F. Tischer gave the Invocation, a beautiful service of dedication was read by the pastor, Rev. Thomas Clayton. The prayer of dedication was offered by Rev. George H. Badger of New York, and Rev. L. Walter Mason, D. D., pastor of the First Church, preached the sermon. At the evening service addresses were given by Rev. George H. Badger and President F. C. Southworth of Meadville Theological School. Rev. A. C. Diffenbach presented the greetings of the liberal churches of Pittsburgh, and the closing words were said by the pastor. The dedicatory hymn was written for the occasion by William Tucker, and was printed in full on the attractive programme of the occasion, which contained also a brief history of the church. On Sunday evening, Dec. 5, 1905, Unitarian services were opened in Carnagie Hall by the present minister, Rev. Thomas Clayton, under the auspices of the American Unitarian Association. The church was organized on Sunday evening May 6, 1906, with forty-three members. In the past three years the membership has more than doubled. The lot was purchased by the American Unitarian Association in the summer of 1907, and ground was broken on July 8, 1909. The total cost of the lot and building will exceed twenty-five thousand dollars.

Too much credit cannot be ascribed to Mr. Clayton for his courage and industry in leading this enterprise to this consummation, and it is to the regret of his congregation that he is obliged to withdraw from this work on account of his health, to seek a more favorable climate elsewhere. At a recent meeting of the Trustees of the church, the following letter was sent to Mr. Clayton:—

Dear Mr. Clayton:—

Three months ago, we declined to accept your resignation and prevailed on you to remain with us and see the church which you had created safely housed in the new edifice.

This you have done, bringing your work to such a triumphant completion as the most sanguine among us would not have dared to hope, when you began your work in Allegheny four years ago. Now, you again ask to be released, giving as your reasons, the call of the American Unitarian Association to another place, and your own desire to go. These resasons we are obliged to accept as sufficient, for we are not unmindful of the fact that it was the American Unitarian Association that sent you to us and so largely sustained you and helped us in the realization of our church but we cannot let you go, without expressing to you the depth of our appreciation of the splendid services that you have rendered to us and to our city and assuring you that our best wishes go with you for your success and happiness in your new field of labor.

Signed by the Pres. of the Trustees.

And unanimously adopted by vote of the Congregation.

———o———

Unitarian Temperance Society

The world is full of evils that must be fought and overcome. Among them the drink habit is surely one of the greatest; and yet, many good and earnest people do not realize its extent. Like all other human problems, the subject of temperance has been put in a wholly new light in recent years by laboratory researches and economic investigations. It is now seen that the use of liquors means race suicide: more harm is done by liquor in this direction than by all other injurious influences combined.

It is now seen that the use of liquors means industrial inefficiency; and if its use could be stopped such problems as child labor and tenement

reform would suddenly diminish: The money wasted on drink would send every child laborer through college and put every crowded family into a decent cottage.

It is now seen that the use of liquors induces disease, renders medicines inoperative, and makes all surgical operations more dangerous. The scientific demonstration is complete that all alcoholic and malt beverages are life-destroyers.

The facts are not known as they ought to be known. If the young only knew the truth about drink there would be far less intemperance. If moderate drinkers were aware of the injurious effects of even small quantities of light liquors, there would be far less indulgence. If people generally knew that whiskey is no preventive of disease but that its use aggravates all forms of sickness, the death rate would be lower. If laborers clearly understood the facts, that a dozen glasses of beer do not have as much food value as a slice of bread, they would not waste so much money in the saloon.

Now, our Unitarian Temperance Society exists to place these newly discovered and vitally important facts before the people in the most forcible and impressive manner. Other churches see the importance of the problem as we do not. The Presbyterian General Assembly is to spend this year nearly $40,000 on this temperance cause. If Unitarians should give us in proportion, our Society would receive over three thousand dollars before the first of May next! We shall be glad if we receive one fifth of this amount.

May I earnestly ask the many readers of "The Unitarian" to consider the matter seriously and send our treasurer, Mr. Charles H. Stearns, 265 Harvard St., Brookline, Mass., a contribution. $1.00 pays for an annual membership; $25.00 pays for a life membership, and all other sums, larger and smaller, will be gladly accepted. This money will help us to place these important facts before many thousands of people through our free tracts and our work of newspaper publicity—the latter recently inaugurated.

Joseph H. Crooker,
President.

Roslindale, Boston, Feb. 1910.

———o———

The Dix Memorial Service

The widespread respect and affection felt for the late Mrs. B. Ward Dix was evidenced at the service held in her memory by the National Alliance at Bulfinch Place Church, Boston, on the afternoon of Feb. 11. Through her childhood and younger days Mrs. Dix was closely associated with this church and the Howard Sunday school connected with it. The meeting was in charge of Miss Emma C. Low, who succeeded Mrs. Dix, as president of the Alliance. Special music was rendered by Mr. F. O. Nash, organist at the Jamaica Plain Church and his choir, and by Miss Hussey of New York. The pulpit was decorated with flowers and palm branches sent by friends and organizations—and the service was of great dignity and beauty.

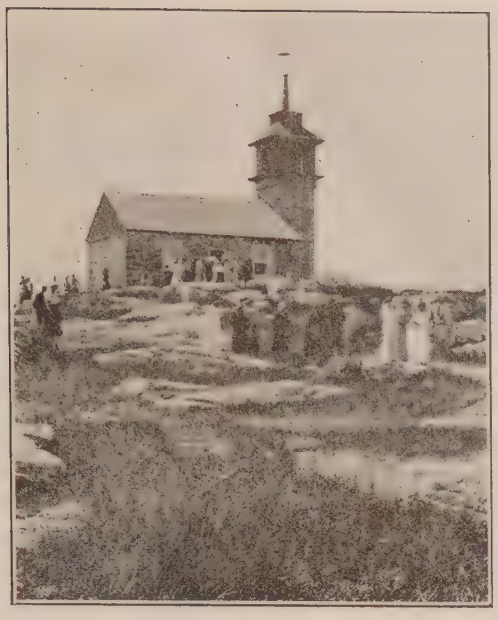
The speakers who paid tributes to Mrs. Dix's character and work included Mrs. Emily A. Fifield, Secretary of the National Alliance, Mrs. Mary B. Davis of New York, Mrs. Kate Gannett Wells, Rev. S. A. Eliot, president of the American Unitarian Association, and Rev. C. R. Eliot, minister of the church, besides several others from the floor. Rev. Mary L. Leggett offered the prayer.

In closing, Miss Low called especial attention to the noble work going on through Dix House at Shelter Neck, N. C., and asked renewed and permanent support in carrying on that work in which Mrs. Dix took so deep an interest and which was one of her best memorials.

On the same day a service for Mrs. Dix was held at Unity Church, Brooklyn.

———o———

We know that something in our souls is seeking for the great harmony of life, and we know that, though we cannot hear it, the harmony is there.—*William Allen White.*



The Isles of Shoals Reunion

UNQUESTIONABLY it was a good deal nicer, while the blizzard of February 22nd was raging, to be at the South Congregational Church in Boston, than to have been at the Isles of Shoals. But it was certainly good to be at the South Congregational Church, *remembering* the Isles of Shoals in company with two hundred other enthusiastic Shoalsites, and even when the Exuberant Idealist suggested (as of course he did) that it was one of his dreams, some year, actually to have a big house-party at Star Island in mid-winter in place of the reunion, the company did not shiver very much, and vigorously applauded the courage of the idealism.

But summer's balm and the soft stars of July are undoubtedly part of spell which makes the Isles of Shoals meetings what they are, and the genial hospitality of "Dr. Hale's Church" was the most homelike place imaginable for "the great family" in February, and there indeed we had delightful time on Washington's Birthday.

An hour of informal greetings and inter-change of memories came first; then the company gathered about well-spread tables and were occupied until two with the diversion there on afforded. Then Mr. Thomas H. Elliot, Founder and President of the Summer Meetings Association, called us to order with a few graceful words of greeting: after which our staunch friends, the Westland Quartette, sang delightfully a group of song selections. The toast master of the afternoon was Rev. John Haynes Holmes of New York, whose wit and clever tact kept things moving with right hearty good will through the rest of the program. The first speaker was Mr. Albert H. Parsons of Lexington who responded to the toast: "As It Was in the Beginning" which turned out to be neither a study in ecclesiastical archaeology, nor a disquisition on the "Gloria" but a clever recital of how the Isles of Shoals Meetings came to be. "The Glorious Company of the Majority" was the second toast offered, and Rev. A. H. Robinson of

Newton Centre, who is young (and unmarried) persevered to tell us how he didn't know what we could do without the ladies at the Shoals, or what we could do with them. A very witty address, however, was made to find conclusion in a graceful and touching tribute to Celia Thaxter.

The last word, however, it never falls on man to utter, and the Toast-master (believing that both sides of a toast should be toasted) turned to Mr. Marion Richards to pay respects to "the Respectful Minority." Some of Miss Richards' cleverest things were not written down; but others were written and fell into lines after this fashion.

Here's to *The Respectful Minority*!
  May they never grow less!
May their numbers increase
  both to brighten and bless,
Not only the haytime
  of hotel proprietors,
But, greatly, the playtime
  of all the fair rioters
Who swarm to the Shoals to,
  —they *say*,— attend chapel
And meetings and lectures,
  on Star and on Apple-
Dore Islands;—but, hark you!
  I have a suspicion
that's not all they seek, in
  their summer's brief mission.
A sheep in goat's clothing,
  I've strayed from the sheep-fold
And reck of a chastise-
  ment dire, when this toast's told:—
But it isn't merely
  the rocks and the waters,
Nor radiant sunsets,
  that draw these Eve's Daughters.
It isn't the plank to
  the pier, lined with posies,
Nor strolls long the cliff path,
  mid bay-bush and roses.
It isn't the chowder,
  nor fresh lobster dinners
That make the consummate
  appeal to the sinners.
Embroidery bees can
  be held other places;
A pack of cards, every-
  where, boasts of four aces;
And dancing and singing
  And reading and writing
And walking and talking
  Are elsewhere exciting.
Where many "foregather"
  For purpose gregarious
Companions are plenty;
  imployments are various.
But all of these pastimes,
  and numerous others,
We seek—here's the point!—to
  enjoy with our brothers
Of liberal faith, with
  the bait of whose learning
We cleverly cover
  the hook of our yearning
To bask in the sunlight
  of reverent charity
Shown toward our faults by
  this blessed "minority."
. . . . . .
Now they, in their strenuous
  hitching of wagons
To heaven-hung planets,
  have need of the flagons
Of sympathy's nectar
  and sweet comprehension,
Which good men can render,
  to lighten the tension
Of this upward striving.
  But rare is the spirit
Refined to the point where
  himself can inhibit
The tendency always
  to let gravitation
Drag down, from its reaching,
  his soul's aspiration!
When, therefore, we sisters,
  in course of our seeking,
Discover a place where
  the kind I've been speaking
Of congregate, no one,
  I'm sure, would accuse us
Of being unwise, or
  presume to refuse us
The right to flock thither
  and get inspiration
From things said and done
  by these lords of creation.
(Does that sound ungracious?
  I'm sure you won't blame me.
One summer's experi-
  ence couldn't quite tame me.)
You see, then, the causes
  why women are many
And men, there, are few, but
  it doesn't help any
Unless we are active,
  before the next season,
Explaining to men whom
  we value, the reason
Why they should come also,
  to spend their brief leisure
In getting and giving
  their quota of pleasure
And swelling the number
  Whose sense and—frivolity
Draw us all Shoal-ward:
  The Respectful Minority!

"Our Growing Child" was the next sentiment receiving attention, and proved to have reference to no particular juvenile amongst the human Shoals Family, (though there are some young things, too) but "The Sunday School Institute" for which Rev. Henry T. Secrist spoke with much earnestness and enthusiasm,

not lacking in humor. He showed signs of suspicion that some day the child might grow bigger than its parent, and have much to contribute to the general success.

Miss Marion McClench was called upon to say something about "Our Frivolities" and though affecting to be a very sedate and demure maiden, herself, was fortunately able to produce extracts from the "Diary of a Frivolous Young Lady" (possibly a table-mate) who visited the Shoals, last summer. The result proved highly amusing to the "rememberers of other days", and deserves more permanent form of publication.

After a trio by the quartet, the last speaker of the afternoon was introduced with the theme: "The One Thing to Cling to, — Our Religious Ideal." This speaker was Rev. Chester A. Drummond of Littleton, Mass who after a few words of lighter grace, in spirit with the bandinage of the earlier speakers, concluded with a sober and exalting word of religious inspiration which fittingly closed the program of the day.

A pleasing feature of the program, perhaps, was the fact that the speakers were drawn almost exclusively from the younger members of the Shoals family—and certainly gave good account of themselves. Very much of the success of the affair was certainly due to the wise management of a committee of ladies who had the arrangements in charge, and of which Miss Caroline Burrage was chairman.

Symposium

Prot. Doan's "Humanism" as Others View It.

Prof. William James, of Harvard University.

The homiletic heartiness of Prof. Doan's style is so alien to my mental habits that it is difficult for me to keep sympathetic step with it. He fulminates what I would rather insinunate or suggest. But every voice finds its own hearers, so that may pass for irrelevant. What is relevant is that Dr. Doan and I both think of reality as something in process of self-development and completion; we both think of men as integral portions of reality, and consequently as factors, each in his measure, of its determination and destiny. We both find something "not ourselves which makes for righteousness" in the human sense. Neither of us gives it a near definition, but while I am at best *willing* to have it called God, he fairly "slings" the appelation, and revels in the essentially human character of the conception. The conception itself seems to me to be somewhat like Emerson's.

William James.

Rev. Charles F. Dole, D. D., of Jamaica Plain, Mass.

In reading Prof. Doan's book, I was reminded of a demonstration in the form of a banquet, given in Boston in favor of a new theory of diet, known as "Uncooked Food." It was not difficult among the numerous courses to find all that anyone needed, at least, for one meal. And if the demonstrator had merely gone on to tell us his own experience with the raw foods, and, to assure us that in his own case, they had afforded him sustenance and strength, we should cheerfully have thanked him for sharing his dinner with us. But when our friend went out of the way of his own experience to argue that other modes of feeding, on which we had been strong and well, must be bad, we soon became tired and almost hungry too. What is the matter with the humanists and pragmatists, one wonders, that they should wax so polemical and intolerant, as if their own mode of thinking were the only one? Here is a new kind of sectarianism!

Prof. Doan does a service in three ways First, he raises to active consciousness the question what men really mean, when they say *God*? What kind of God is it? How real is it? What sort of feeling, if any, have you about God or toward God? Here are two men, for example, one of whom says glibly all the good conventional things about God, and yet has nothing but the vaguest emotion toward His holiness and His infinity; while the other man, without ever asking whether He is omnipotent or not, actually cherishes toward Him the feeling of a comrade or friend. We go with Prof. Doan in agreeing that this man has a better God than the other. Let us thank anyone who stirs men to make their religion vital.

Secondly, we are indebted to Prof. Doan for disclosing, not indeed altogether clearly, yet with the help of the two appendices quite intelligibly, what kind of a new God, "God-man". "Man-God," "Group Spirit," we are asked to worship. It is said that people in India have discovered a new God in the person of an Englishman. Glad am I for almost any form of idol, by the use of which the minds of men may be helped to ascend, as by the rounds of a ladder, to the reality of spiritual devotion. Let us not doubt that there are those to whom the humanist God may be better, than no God. For many others Prof. Doan's account of him will seem very dreary. No amount of enthusiasm or of passionate exclamation or the will-to-believe, is sufficient for us to make this God, evolved itself of blank chaos, rise up and live. The child's doll indeed serves to prepare the young girl in due time to take her own live baby into her arms. And a make-believe God might conceivably prepare a childish man for a veritable God. But if the make-believe, limited, mortal God is all there is, I cannot see what questions the supposition of his existence answers! He seems to be only an extra burden for weary mortals to carry! I, mere man, was born to follow the type of manhood; this God was born of chance and the ooze. Give me plain positivism every time, by way of preference over such a God. It is work enough to civilize man. Don't ask us also to civilize God!

Finally Prof. Doan serves us by his insistence upon the great and real values. He is eloquent at times and tender and humane. He is at his best in such an earnest devotional meditation as *The Present God*. He almost forgets here the absolutists and other heretics and it becomes a pleasure to worship with him. The fact is every positive and constructive word in his book is drawn out of the resources of a faith deeper and more universal than he gives any account for, and is a tribute to the reality of the eternal Life and Good Will, "in whom we live and move and have our being," "with whom is no variableness nor shadow of turning." As "In Midsummer Night's Dream." Titania lavishes caresses upon Bottom that belong to her true love, so our author exhausts the vocabulary of the idealistic theology upon the new God just coming to his own in men. One's sense of logic, truth, and consistency, is at first offended on every page. Soon, however we begin to be glad. It is another proof of the "incurably religious" nature of man!

Charles F. Dole,

Jamaica Plain, Mass.

Prof. William Wallace Fenn, D. D. Dean of Harvard Divinity School and Professor in Theology.

One of the principal merits of Dr. Doan's book is that it is so thoroughly alive. A theological book which contains not a single merely conventional argument, phrase or even word, is such a rarity, especially in these days when the chief mission of so many theologians seems to be to manipulate ancient terms into fit receptacles for modern meanings, that when one appears appreciation makes criticism well nigh impossible. And the book is alive because it is unmistakably the sincere expression of a genuine experience. Here again, theologians are accustomed to rely upon the experiences of great souls in the past, or upon the experience of a long line of

ancestors compacted into logical categories, attempting in the one case to construct a system upon revelation, or, in the other, to fashion one out of the *a priori* elements of conscious life, but Dr. Doan bids men seek for themselves an experience which shall convince them that is even so as the prophets have spoken, and of which theology shall be but the just expression in terms of thought. In these respects Dr. Doan's book is so excellent that certain faults, which are for the most part faults of its virtues, seem inconsiderable. Yet it must be frankly acknowledged that there is too much visiting of anathemas upon those who preach another gospel, which in Dr. Doan's eyes is not another, and especially upon such stupid persons as have respect unto the laws of logic and the testimony of the past embodied in systems of philosophical and theological thought. Hence there is a shrillness of tone which is disagreeable not because it is piercing, but because it does not pierce deeply.

As for the philosophy of the book, perhaps it is enough to say that it is frankly and, in intention at least, consistently humanistic. God is magnified man, but magnified rather in size than in character. God is what man is, not what man is at his best and highest alone but what he is in his totality, and He will be what man shall become. Instead of man's dependence upon God, the book emphasizes the God's dependence upon man, even to the point, in certain passages, of making the future of God dependent upon the development of man. The Humanist is to be thanked for recalling us from a static Absolute, if any of us had reached the extreme view which he represents (about which there is doubt), to the concept of God as subject of a progressive experience, but if the duty of man is "to become what he is" the same may be said of God. But there is not space here to enter into the philosophical discussion, or even to inquire whether, pragmatically, Dr. Doan's thought of God is sufficiently valuable "to pay expenses." In its criticisms of intellectualism, which are characteristic of the school of thought to which it belongs, the book is a capital illustration of Emerson's "If me they fly, I am the wings". But life covers a multitude of faults, and the worst fault of any book, especially of any theological book, is deadness. Dr Doan's book is a war cry—perhaps he will pardon me if I add that now and then it suggests a War Cry.

W. W. Fenn.

Rev. Frederic Gill, minister of the church in Arlington, Mass.

Here is a remarkable book. Written by one whose life-work is teaching, its tone is anything but academic. There is almost nothing merely technical, critical or historical in it: it gives results and products rather than methods and analyses. Having a vital message for living men, Prof. Doan gives it in direct and vital fashion, and for doing so he is to be praised. There is no lack of books so filled with critical and historical matter that it is hard to discover just what the writers themselves have to say about life and its problems. This book is wholly free from that defect. It is not a discussion of theories: it is an utterance of individual experience and thought, intensely personally in character. More interesting than a conventional and academic book would be, it is also more difficult to review. Yet far removed from the academic in tone as it is, it is evident that only a man trained in philosophy, and thoroughly familiar with the thinkers and the theories could have written it. One wishes that the attitude toward the philosophers were more appreciative, or at least less scornful than it is. Even the absolutists are entitled to something better than derision, but they do not receive it at Prof. Doan's hands.

"In truth *divinity* is not so much a matter of knowledge as of *friendship*." (p. 125). This golden sentence is the heart of the author's doctrine of God. To him God is not at all distant, inaccessible and useless: he is really "nearer than breathing," so intimately united with a man's inmost being that for that very reason it is easy to miss him in the search for him. Prof. Doan has found God, felt him, worked with him. His book is

the report of a witness and a fellow worker, who has discovered God in the primal energy of his own being. Again and again is this inwardness of the divine presence insisted upon, and it constitutes the most commendable thing in the book. The central light and power are within us, and we only delude ourselves when we try to find them first elsewhere, whether in science, philosophy or the cosmic order.

"Things are not solid in fact but subject to the will of man, fluent in the will of God" (p. 91), and "life is impulsive, passionate, spontaneous, free, risky", at least to "children and strong men" (p. 93). Here we have, in unmistakeably clear terms, another leading idea of the book. Things are not finished but in the making; life is not static but dynamic. So vigorously is this set forth that we feel we are reading a prophet of the modern strenuous conception of life. And one agrees, and goes along with the author, up to a certain point.

Up to a certain point,—but no further. For the feeling increases as one reads that Prof. Doan is too much under the influence of a reaction from the views he rejects. That the older conceptions made too much of perfection and completeness is undoubtedly true, but it hardly follows that we are to run at once to the other extreme and deny those ideas any part in our attempts to frame a satisfactory conception of life. It is too early to decide finally that the idea of development must wholly banish from our thought the conception of God as perfect and complete. Throughout there is an exaggeration of the active sides of our life,and little weight is given to the factthat repose and contemplation are just as human, as good, and as much needed as strenuosity. The defect of Prof. Doan's treatment of the great problems lies in his failure to see life steadily and to see it whole. There are fine and true insights, nobly expressed, but there is a great deal of exaggeration and onesidedness, and this will be most regretted by those of us who find much in the book to which we deeply respond.

The style is marred by much Carlylese, many italics, and a vehemence which will not win the commendation of the judicious. Then too, "I say" and "I tell you" do not exactly fit a treatment of these great themes, where something more than assertion is needed. These things weaken the exposition and will hinder the influence of the splendid truth Prof. Doan proclaims.

Frederic Gill.

Rev. Richard W. Boynton, Buffalo, N. Y.

My first impression of the book is one of thankfulness that Professor Doan was brave enough and true enough to himself to write it. We have had too few such personal confessions of faith, too few such intimate revelations of religious experience. Whatever else may be said about it, at least the book is alive, and throbbing with genuine religious feeling. Of that our liberal movement in religion has had somewhat too little, and it is time that the defect was made good. Looked at in this light, Professor Doan has given us an almost unique contribution, for which I trust we may show ourselves as grateful as we ought to be.

Two things about the book have more and more come to the front in my thought despite certain critical hesitations.

The first point is that, while radical and uncompromising to a degree hitherto unknown among us, it still treads the great high-road of our Unitarian humanistic, or if you will humanitarian, tradition. At heart it is nearly all of it perfectly orthodox Unitarianism. We protested at the beginning of our movement against Edwards that he was inhuman, and it will not do for us now to protest against Doan that he is too human. It is beside the point to cry, anthropomorphic! Either God is like us men or he is not. If not, then is our religion vain. If so, then we cannot too much search this human nature of ours for traces of his spirit. If at times Professor Doan seems more dogmatic in his manner than is our wont, at such times we need to recall the appeal in his preface to read lightly where reason is affronted and "sincerely to experiment with the experience of God herein recorded" where that experience touches our own.

The second point is that Professor Doan restores to our theological thinking the primacy of feeling and of imagination. After all, while it has its indisputable place reason alone does not carry us very far. Indispensable for criticism, it is impotent in construction. If Unitarianism were only a rationalized Orthodoxy, we could perhaps get along with a minimum of fresh, creative feeling. But if it is to have an original spring of life in itself, then in fresh, creative feeling alone can such a spring be found. Religion is experience, not reasoning. There we cross the gulf that divides the provincial and temporary from the cosmopolitan and enduring in religion. Professor Doan stands on the right side, with the mystics, those who directly see. Let us not be blinded by the fact that he is a contemporary, and still rather young. There is only one name for what you find in some of his pages,—a reach, a depth, an emotional thrill, a mastery of expression, for which the only name is genius. To be sure, much of it is an absolute departure from our traditional modes of thought and feeling. Let it be all the more precious and instructive to us for that! We have not always recognized our prophets, —as Emerson in 1838 and Parker in 1841. Professor Doan may not measure up to those giants of former days, but his departure is as complete as theirs, and by our reception of him we shall show whether or not the years have made us more open-minded. His book is decidedly an event in our spiritual history, and will leave its mark, whatever we do with its message. We shall wholly reject it at our peril.

If it were simply a transcript of religious experience, our reception of the book might be more whole-hearted than it is likely to be when we consider it as also a new interpretation of the universe. "Cosmic humanism," with its God who was until lately quite unconscious and is now straining forward through our human struggles toward his own perfection, aspires to be a metaphysical theory, and such theories must at last stand trial at the bar of reason. A consistent sensationalism, or empiricism, as Thomas Hill Green convincingly taught, must be speechless. It is as discourse of reason about an ultimate theory of the universe that Professor Doan's thought will be slowest to find acceptance among us. Yet even here we may thank him for contributing invaluable elements to our world-view. He has taken the "will to believe," which to Professor James is a mere plaything for philosophers to toy with, and has put it to serious and strenuous use as a religious man. If it leads to certain extravangances, it also guides to heights and depths that few of us have reached by following our more rationalistic prepossessions. Those who agree with Professor Doan will at least have a gospel to preach to men.

Though not wholly convinced by "cosmic humanism," I am willing to learn from it, assured that it fronts bravely some dubious aspects of things that our traditional thought too carelessly ignores, and contributes elements of insight and power that we cannot too soon adopt into our preaching and our daily living.

———o———

The Silverhorn

Fair Silverhorn, we live to gaze
Upon thy pure and peaceful face,
Peering majestic into space,
Glowing with light, and full of days!

The sun's rays falling on thy form
So lovely, melts no single flake,
Preserving each for man's dear sake,
Hoary and wild through wind and storm.

Around thee, Eiger, Jungfrau stand,
Brave Monck and wetterhorn are near,
And other Alpine heights appear,
The joy and glory of the land!

Enough thy beauty none can laud;
No sculpture can with thee compare;
No painting can thy vision share,—
Thy Maker is our Father God.

Thy silence is the grandest speech;
Thy ministry is one of love
To lift our souls from earth above,—
Eternal love and truth to teach!

Almost devoutly we adore,
Nor can we turn from thee aside,
But in thy shadow would abide,
And for thee love thy Maker more.

And Thou who dost the mountains weigh,
Whose love and goodness cover all,
From human need to sparrow's fall,
Our love, *ourselves* accept, we pray!

Switzerland. A. Judson Rich.

The Modern Church

Conducted by REV. JOHN HAYNES HOLMES

IT has long been the boast of Unitarians that their religion was pre-eminently one of practical service, and that they themselves, unlike the great majority of Protestants, were not content to show faith without works, but, like the author of "James," must show their faith *by* their works. Dr. Hale's story of the woman, who declared that a new Unitarian church in a community meant cleaner streets, better schools, and purer sanitation, has become classic among us as an accurate description of the practical social consequences of our movement. Unitarianism has always been distinctive as a type of religion applied to life—and Unitarians have always been distinctive as those who have endeavored to live their religion as well as believe it. One has only to remember the long line of distinguished Unitarians who, in every conceivable field of social activity, have labored with intelligence and consecration for the public welfare—one has only to recall the reforms in education, industry and politics which stand to the credit of Unitarian initiative and accomplishment—one has only to consider the splendid social service which is to-day being rendered in widely-scattered American communities by scores of devoted Unitarian ministers and hundreds of equally devoted Unitarian laymen and laywomen,—in order to understand how true it is that the Unitarian movement is nothing if not an applied religion. To deny the essential social idealism of the Unitarianism both of yesterday and of to-day would be as foolish as it would be false.

It is the general recognition of this fact, I take it, which accounts for the widespread antagonism aroused by such a movement of agitation as that which has recently found embodiment within our denomination in the Fellowship for Social Justice. Here is a society which has indulged in the sharpest kind of criticism of Unitarian activities—which has indicted both Unitarian ministers and laymen as "unprofitable servants" that of the public welfare—which has denied the Unitarian churches of the present day were doing any work which was socially efficient in the modern sense of that word! How is it possible, it is asked, to ignore the universally recognized pre-eminence of Unitarianism as a social movement? How is it possible to assail Unitarian leaders, who have long been classed among the most valuable citizens of their communities, with such epithets of blame and ridicule as have lately been launched on more than one occasion? How is it possible, in the light of all that Unitarians have done, individually and collectively, for the advancement of the practical interests ef humanity, to accuse them to-day of being hostile, or even indifferent, to social progress? Why, if all the contributions of Unitarians to the advancement of American civilization should be eliminated, no history of that civilization could be written at all! And yet here is a Fellowship which prates and declaims denounces and blasphemes, because Unitarianism is not a social religion! Could anything be more ridiculous or unjust?

Now I, for one, am quite ready to admit that much that is claimed for the work of the Unitarian body in the past and in the present is undeniably true. But I am also equally ready to assert that the exceptions of the Fellowship to this work are all of them well taken. The truth of the matter is that Unitarianism is all right so far as it goes, but it only goes a very little way in comparison with the vast distance which must be compassed. Unitarianism does some work very well, but this work amounts to nothing in relation to the stupendous labors that wait to be accomplished.

Unitarians are only scratching the surface of social ill, and are afraid to penetrate to the heart of the injustice of the world. They are doing all that they can to alleviate human misery after it has come, but they are doing nothing to prevent its coming. They are doing everything possible to cure the ravages of social disease after it has broken out, but nothing to banish the disease for good and all by eradicating its causes. They are doing wonders in making society as it is to some degree tolerable, but they are doing nothing to transform this society into what it really ought to be. As William M. Salter has expressed it, in a recent address on "Why Unitarianism Does Not Satisfy" — "Unitarians manifest no great discontent with the world about them; they inaugurate charities, but they do not go very deep with them, and their thought hardly seems to go beyond charity. Their conception of duty is pure, good as far as it goes, but commonplace; any great ranges of duty, any mighty responsibility such as would put enthusiasm into the souls of those who assume it, they do not seem to be aware of." This is the whole situation in a nut-shell. We have come to a time when men ought to be discontented with the world about them. We have come to a time when we are made to see that our existing social system has broken down, both practically and morally, and that it must be replaced by something newer and better. Discontent with things as they are, and aspiration after things as they ought to be, is to-day a duty of intelligence and sympathy. We have passed beyond the point where "charity" can satisfy. We are to-day face to face with the fact that the ills with which men have been grappling for centuries—sickness, poverty, crime, inequality, injustice,—are no longer inevitable, no longer the consequences of individual ignorance and depravity, no longer the necessary attendants of an imperfect civilization. We know to-day that these things are all of them preventable, and therefore inexcusable; and that the social system can be refashioned so as to eliminate them without delay. And this being the case, we have come to a point where no church nor individual can any longer be satisfied with the old methods and ideals of social service, We must go deeper, and go farther! We must grapple not only with individuals but conditions. We must handle not merely results but causes. We must prevent and not merely alleviate. We must "make all things new", and not be content with making the best of the old things. And it is because the Unitarians, partly from ignorance, partly from lack of vision, partly from lack of sympathetic understanding, partly from class prejudice, partly from sheer stolid selfishness, do not, or will not, see the great change which has come over the methods and the aim of social service—are content to stop short with traditional charity—are satisfied with running an efficient wrecking-train, instead of installing block-signals, using automatic brakes, and maintaining a perfect road-bed, and thus preventing accidents,—that they are justly indicted to-day as enemies and not friends of social progress. For example:—

One of the proudest pages in Unitarian history is that describing the work of Dr. Howe for the education and uplift of the blind. Nothing could be finer than this—as charity! But to-day it is not enough. Instead of devoting all our energies to caring for and training little children who are born blind, why not go to the roots of things,—why not do something really worth while,—and *stop blindness*? We know to-day that from 70 per cent to 80 per cent. of all cases of infant blindness, caused as they are by a peculiarly insidious poison consequent upon social sin, are totally unnecessary. We know that the effects of this poison can be wholly eradicated by proper professional attention. We know that determined action by society would make infantile blindness as scarce as yellow-fever. To this work of prevention, then, must we straightway turn our energies. Dr. Howe's work for the blind, noble and beautiful as it was in its day, is now as much out of date as a stage-coach in the era of railroads. Institutions for the care and training of the blind will always be necessary as a kind

of ambulance-service so long as blindness continues. But why have it continue?

Again,—I am not so very old, but I can easily remember when tuberculosis was regarded as a strictly individual problem. Here was a person who was ill from a disease which was regarded as inevitable. Isolate him, dose him, send him to some more propitious climate, care for him in every possible way! But beyond these strictly charitable activities you cannot go!—Now however, within the brief space of some five or six years, all this has been changed. We have come to the point of seeing that tuberculosis is a social and not an individual problem at all. It is a question not of individual weakness but of social injustice. The trouble is not with the physical organs of the man afflicted, but with the material conditions of the society environing him. And while tuberculosis patients are still isolated and treated and cared for as previously, as a mere act of mercy, the whole weight of our energies is now being transferred from the invalid to the society which created the invalid. Foul tenements, dark rooms, insufficient food, excessive hours and evil conditions of labor, unemployment, decent standards of living, public parks and play-grounds, municipal ownership—these are the symptoms which the modern tuberculosis expert is treating, and not fevered cheeks and shining eyes and hacking coughs. "Give me the cost of a single battleship," said Dr. Woods Hutchinson, a few months ago, "and I will banish tuberculosis from New York in a decade!" This is the modern type of social service. Not results, but causes! Not individuals, but conditions! Not charity, but justice.

One more illustration! — Unitarian, and all other churches, have always been particularly sensitive to the cry of poverty. Jesus was mindful of the poor, and his followers have never forgotten his example. Nothing, indeed, is more beautiful than the charitable activities of the Christian Church, during the centuries gone by, directed to the amelioration of social misery. Always in the past, however,—and still almost wholly in the present—the church has approached povertv as the physician used to approach tuberculosis,as a purely individual problem. It was believed that people were poor because they deserved to be poor, that misery was but the natural working out of human character, that poverty was a moral and not an economic problem; and, therefore, that so long as people were ignorant, lazy, shiftless, depraved, poverty must be accepted as an inevitable product of perverted human nature. Acting upon this supposition, the church bravely set itself to the task of helping and educating the poor, hoping, by such charitable endeavors, to lift slowly but surely the level of social life. Now this, like so many other things that the church is doing to-day, is all right so far as it goes, but it does not go far enough. Charity, by itself, is no longer an adequate or intelligent response to the world's loud cry of misery. Poverty, as Dr. Devine sets forth so splendidly in his recent book "Misery and Its Causes", is to-day seen to be a social question. Like tuberculosis, "it is curable and preventable." "I have come to believe," he states, "after some years of careful, candid and open-minded consideration of the subject, that the view that poverty is due to some form of personal depravity or shortcoming rests upon an unproved and unfounded assumption."—"Poverty," he continues, "lies not in the nature of things, but *in our human institutions*, our social arrangements, our tenements and streets and subways, our laws and courts and jails, our politics, our industry and our business.....It is in the main [a question] of *social maladjustment*—of *adverse conditions* over which the individual who suffers is unable to exercise effective control, but which are not beyond social control." Poverty, in other words, like tuberculosis, is a social crime, and its further continuance inexcusable. And the church,—or the individual,—which would meet the question of poverty intelligently and adequately to-day, must deal not with individual souls, but with social conditions —offer not charity, but justice!

It is illustrations such as these which

show what I mean when I declare that the Unitarian church—and all churches for that matter—in spite of the best of intentions,is doing inefficient and stupid work. Our churches, as Mr. Salter has said, "do not go deep enough." In methods and in ideals they are centuries behind the best thought of the age. The diagnosis is superficial, and their remedies vain. Our time with its marvelous sociological development, calls for a new kind of social service, which shall "go beyond charity," and pierce straight to the heart of things. We must come to see that it is well to train and care for the blind, but that it is better to give all children their sight in infancy—well to care for the tuberculosis patient, but better to banish the disease from the social organism—well to give relief to the poor, but better to have no poor. Too long have the churches,and all other redemptive agencies, been grappling with results; it is time now to turn to causes. Too long have the churches been giving relief in time of accident; it is time now to relegate all accidents to the limbo of forgotten things. Too long have the churches administered individual charity; it is time now to establish social justice. We must deal to-day with conditions and not merely with men. We must remake the social system and not merely rebuild the individual character. We must be radical, which means going to the roots of things. We must manifest a "great discontent with the world about us," as Mr. Salter says, not because that world is incurably bad; but just because its ills are all curable and must therefore be eradicated.

We may sum up our whole attitude upon this point by saying what has been said before, that the modern church can no longer be satisfied with doing the work of the good Samaritan, but must "go beyond" and do the work of the *wise* Samaritan. The Samaritan in the parable did as well as he knew how, but were he living to-day he would do better. Binding up the wounds of the man who fell among the thieves, and setting him upon the beast, and taking him to the inn, was fine, but in the light of modern experience, it was not enough! The Samaritan to-day, finding the road from Jerusalem to Jericho was infested with thieves, would straightway go to the public authorities and have that road so lighted with electric lamps and guarded by police, that assault and robbery would be impossible. He would not only help the victim in the ditch, but change the conditions which made the help necessary, and thus safeguard all future travelers from disaster. Just here is the crux of the whole situation. The churches, nobly and unselfishly are doing the first century business of relieving the countless victims of hopelessly cruel and unjust social conditions. Let them now undertake the twentieth century business of changing the conditions and thus eliminating the victims.

———o———

To the Editor of the Unitarian:

It has been hinted to me that my communication in the last issue of The Unitarian was by some accounted personal. I grant it was personal and I plead in my defense the impossibility of being other than personal, for the main thing at issue is a personality. The facts are too glaring for there to be any doubt about them. I only wish I had made my letter stronger in so far as I outlined what at least one Unitarian church is doing. I might have told how the Child Labor bill passed by the last legislature in this state was partly urged before that body by my people, how an industrial,penal institution here owes its existence to no small extent to workers in my church, and how, right now, some splendid activity is afoot, in which we share, looking toward the establishment of a school for delinquent children and to the securing of a juvenile court. The facts are patent, so far at least as they concern this church, and I verily believe it is only a typical Unitarian church, not a slice of the Kingdom of Heaven, but a church that needs not to be ashamed.

The facts are patent and are the principles less so? If there is any one thing which sensible people are convinced of today it is that worship is both a means and an end. It is an end: to review the

life of God in the world, to apprehend the mystery wherein we are ensphered, to drink the transcendent meaning of endless living, to see into the soul of things, is the keen edge of being; and any man who worships knows he has a divine right to do it. Furthermore it is a means: any man who really worships knows it is only a beginning, that from the deep below the deep within his soul the waters have sprung forth and that it is now his task to see that they flow. Sorry, indeed, is the man who flings away the pattern given him in the mount. The fact is such men are not entrusted with patterns, not at all events for long.

Worship is an end and a means, there can be no dispute about that; the means, yes, that is going in due time to utterly transform our present ill-adjusted life. It is bad, we all know. I have yet to hear the man who says he thinks the millenium has arrived. We are only at a way-station on the road from something worse to something better. Evolution is the great word. This world has but one purpose—to be used; and the soul but one task—to mature itself; and until the meanest soul is matured the task of humanity is incomplete.

There is, as a matter of fact, at issue here, as I stated in the beginning, only one thing, a personality. My contention with Mr. Holmes is primarily this, he preaches his gospel with a sneer; if he has knowledge of a better way, let him communicate it to us. Our prayer is: "Show us thy paths, teach us thy statutes." Our very presence in Unitarian churches today where there are so many temptations to shed the responsibility of church life, bespeaks that we are eager to be taught. Let him teach us. But don't let him contemn, no, not for his sake, for the man who contemns has powers he has never yet used.

This criticism is not without foundation. To waive all he has written with the one exception of his last article, we have warrant for it. He writes to commend the prayers of Prof. Rauschenbusch. Why not commend them by showing their inherent worth, their compelling beauty, and by pointing out the joy of having this attitude towards the world? Why not simply reveal this workmanship of a great soul and let it do the humbling and condemning? Why laugh at the multitude who have a respite from a thorny path as they sing "as it was in the beginning, is now, and ever shall be?" Why jeer at the splendid spirit manifest to-day in well justified missionary effort? Why assume that we, the body of Unitarians, are out of sympathy with this departure of the evidently large hearted professor? Is it not most likely that he finds among us a well nigh unanimous audience and that our hearts burn within us as we offer, together with him, his noble petitions.

Mr. Holmes evidently gets a great deal of inspiration from the reputed words of Jesus: "woe unto you scribes and pharisees." I, personally, gravely doubt whether Jesus ever uttered these words, and, if he did, then I say he was away below the level he attained when he said "Neither do I condemn thee, go thou and sin no more," and when on the cross, he said "Father forgive them they know not what they do." It would be a brave man who would attempt to gauge the more or less in these several offenders. The presumption must be that Jesus never forsook the attitude of petition and pity.

Oh the pity of this passion that scorches, but does not warm, that leaps up under the heavens with confident flame, but not as a beacon, that sends us out again into the darkness, when it might draw us unto itself and light our faces with a friendly glow. May it yet burn to more beneficent purpose, whereupon we shall come with our own mind and our own heart, dedicated to the last degree, we hope.

C. A. Henderson.

Wilmington, Del.

There is only one way to get ready for immortality, and that is to love this life, and live it as bravely and cheerfully and faithfully as we can.—*VanDyke.*

Notes from the Field

First Unitarian Church
Rochester, N. Y.
Rev. Edwin A. Rumball
Minister

Mr. Rumball delivered a lecture in the City Hall in January on Francisco y Ferrer Guardia The lecture was given before the Labor Lyceum. Mr. Rumball's connection with English friends of Ferrer has kept him in touch with the work of this educator and martyr who has been so falsely slandered. He showed that Ferrer taught against all violence and that his text-books are even being used in schools under the American flag.

An interesting method of increasing church attendance was adopted in January, when two cards of invitation were sent with each Calendar delivered in the city to be addressed and mailed to others. Recent topics have been, "The Joy of Paths Untrod," "Seeking First the Democcracy of God," "The Everlasting Yea." A very fine Shakesperian program has been prepared for the Unity Club meetings of the winter. Membership is open to anyone who will prepare for the studies the fee being 50 cts. C. W. C.

First Unitarian Soc'y
Albany, N. Y.
Rev. Wm. S. Morgan
Minister

The annual meeting recently held was a very great success, a larger number of people being present than at any annual meeting during the present minister's pastorate. After the business had been transacted in the auditorium, all repaired to Unity Hall where the tables were spread. The refreshments were served by the men of the church. Speeches were made by Horatio M. Pollock, Frederick H. Gaylord, John E. Dugan, Arthur W. Towne Edward H. Letchworth, L. G. McConachie, and Joseph T. Freeman, Dr. Morgan acting as toast-master. Of the eight speakers, only one was born a Unitarian. One of the speakers remarked that it was one of the functions of a Unitarian church to amalgamate all who had outgrown the orthodox faith and that in it all can find the true liberty of the sons of God. The Unitarian Club, with a membership of 160, is doing especially good work this winter. The Unity Club is taking on new life under the presidency of Louis A. Abbot. Dr. Morgan's sermons have been widely circulated. On February 3rd, a number of the church people met in the minister's home and surprised him by the presentation of a gold-headed umbrella as a birthday gift. During the four years of his pastorate, Dr. Morgan has taken an active part in the political and social welfare of the city. The members of the church are foremost in all reform movements looking toward civic betterment. In this way, the church is fulfilling its larger duty to the community. C. W. C.

Unity Church
Montclair, N. J.
Rev. E. S. Wiers
Minister

A most excellent and attractive Unity course in "The Problems of To-day" is announced for February and March. The following are the subjects and speakers: Judge Brewer, of Washington, on "What a Judge Sees and Believes." Prof. Nathaniel Schmidt, of Cornell, "The New Interpretation of Jesus." Rev. John Haynes Holmes, of New York, on "The Moral Unrest of our Time" Prof. W. E. DuBois, of Atlanta, on "Race Prejudice," Rabbi Fleischer, of Boston, on "Americanizing America." Hon. Everett Colby, of East Orange, on "The Citizen, the Politician, and the Statesman We Need." Mrs. Anna Garlin Spencer, of New York, on "Child Labor and Industrial Education." A debate between Rev. Thomas R. Slicer and Mr. Sol Friedman, of New York, National Socialist Organizer, and Hon. T. M. Osborne, Member of the New York Public Service Commission, on "The New Attitude Toward Public-Serving Corporations." C. W, C.

First Unitarian Soc'y
Philadelphia, Pa.
Rev. Chas. E. St. John
Minister

Under the auspices of the Liberal Ministers' Association of Philadelphia a course of special services, with addresses by experts, on the general subject, "Practical Ways for Improving our city has been arranged. These meetings will be held on Sunday afternoons at 4.30 beginning February 20. The subjects and speakers are as follows: "Needed Improvements in our Public Schools," by Dr. Martin G. Brumbaugh, superintendent of schools; "Practical Methods for Civic Improvement," by Mr. Richard Waterman, secretary of the City Club; "The Education of New Americans in Citizenship," by Mr. Meyer Bloomfield, director of the Civic Service House of Boston, Mass.; "A Cleaner and Quieter City," by Mrs. Imogen B. Oakley; "Better Houses for the Poor," by Mr. Gustavus A. Weber, secretary of the Octavia Hill Association.

Church of Our Father
Ottawa, Canada
Rev. G. W. H. Troop
Minister

The installation services of Rev. G. W. H. Troop as minister of this church were most significant in the interest they have created, as well as in the beauty of their rendering. On the evening before, Saturday, January 29th, the congregation tendered a reception to the new pastor, and to several clergymen who were in Ottawa in connection with the installation. They meet in the church, where short addresses were given by R. J. Hutcheon, formerly pastor of this church, but now of Toronto; Rev. F. R. Griffin of Montreal; Dr. Samuel A. Eliot of Boston; Rev. George H.

Badger of New York; Mrs. John W. Loud of Montreal, and others. Rev. G. Osborne Troop, the father of the pastor, was present at the reception and made a touching address. He said in part: "It seems to be a providential thing that I should have been given an altogether unexpected opportunity to speak here. I rejoice for many reasons to be with you. First of all, I am here as the gray-haired servant and worshipper of Jesus Christ, my Saviour and my God. Secondly, I am here as the father of him you have chosen for your minister, and of whom many kind things have been said in my hearing. May I venture to say, even in his presence, that what has been said is well deserved? He and I have been chums all his life together; we know we love, and trust each other." Mr. Troop went on to say that he has the profoundest respect for every man's conscience, and that a man should not preach in a manner contrary to his convictions. In closing he said: "I honor my son for leaving the Church of England when he could not conscientiously remain there. I would far rather that he should be where he is to-day than he should be associated with me in the ministry, or that he should be somewhere preaching Unitarianism in violation of his ordination vows."

On Sunday morning came the regular service of Installation with a noble sermon by Rev. A. Samuel Eliot, who also made the prayer of Installation: the Right Hand of Fellowship was extended by Rev. G. H. Badger, the Charge to the minister was given by Rev. Frederic H. Griffin, and the Charge to the People by Rev. R. J. Hutcheon. In the afternoon there was another service at which Rev. Messrs. Eliot, Griffin, and Hutcheon spoke and in the evening a third service was held at which Rev. Mr. Badger preached the sermon. All the services were well attended and the interest was unflagging to the end.

Church of Messiah
Montreal P. Q.
Rev. W. S. Barnes
Rev. F. R. Griffin
Ministers

Excellent progress is being made in all departments of church work. The number of enrolled scholars in the Sunday-school was increased by eighteen during December. In response to an appeal for funds to assist the Winnipeg Unitarian Church, $155 has been given and it is expected to make the gift at least $200. The Channing Fraternity has made the final payment on the new piano which has been added to the church equipment through the interest and devotion of the young people. The P. O. Mission Committee of the Alliance sent out last year 1,282 sermons, 285 Christian Registers, and 14 Unitarians. From the church vestibule over 1,500 tracts were taken. The Board of Management, at its last meeting, appointed a sub-committee on denominational affairs which the church calendar thus explains: "Our church is an independent organization; at the same time, its interests are far-reaching. Whatever concerns the Unitarian cause concerns us, and whatever we can do to promote liberal Christianity becomes our privilege and our responsibility. It will be the aim of the committee on denominational affairs to foster closer relations with other Unitarian churches, to diffuse information concerning denominational interests and activities, and especially to extend the fellowship of this church to Unitarians and other liberal religionists throughout the Province of Quebec." This committee is an indication of the consciousness of Unitarian unity which is most essential to our success as a body. C. W. C.

First Unitarian Church
Rowe, Mass.
Rev. M. B. Barnard
Minister

The very severe winter, and the snow-filled roads have not seriously interfered with the activities of this society, although two Sunday services have been given up on account of hard storms. The children gave a very successful cantata at Christmas time, called "A Surprise for Santa Claus," and they have been wonderfully well remembered by gifts. A friend sent a check for one hundred dollars, of which a part was used for Christmas. The young people voted unanimously to purchase a handsome bookcase for the school, in which to place over forty new books. Other needed equipments were added to the school, and thirty-three dollars put in the bank for future use. Nine books have also been donated to the library by Mrs. Mary P. Wells Smith.

The church finds that it has received a legacy of one hundred dollars by the will of a lady who was educated in Rowe, and another friend has given plants and vines to ornament the grounds. The Alliance has held its usual sociables, all of them successful, and at the afternoon meetings, the ladies are studying the great artists and musicians. In the spring, Miss Barnard will give a review of Dante's "Divine Comedy". The sermon topics include many social subjects, and the history of some of the great Protestant denominations.

Unitarian Society
Wollaston, Mass.
Rev. Carl G. Horst
Minister

Never, since its organization in January 1888, have the prospects of this Society been brighter nor its influence for Liberal Christianity more felt in the community.

The annual Parish Meeting, held the last Monday in January, was an occasion for congratulation and rejoicing, and the reports from various departments indicated prosperity and growth.

Entering upon the second year of his pastorate Rev. Mr. Horst finds the Society with all bills paid and a balance in the treasury, the mortgage cancelled, a title to additional land upon which to build sometime, the wished for Parish House, a strong and growing Sunday School, and a Young People's Religious Union, meeting in the vestry on alternate Sunday evenings.

The Ladies Aid Alliance meets twice each month, usually in the church vestry, and these program meetings are both helpful and social for old and young,—an occasional all-day sewing meeting at the home of a member serves to bring the women into close friendly relations and also to give substantial help, in the form of finished garments, to some worthy charity, or to prepare for a sale, the profits of which shall replenish the Alliance treasury.

The Unitarian Club (for men) is another of the prosperous activities connected with the church. On the second Tuesday of each month the members gather in the vestry where at 6:30 p. m. dinner is served, followed by speaking on some subject, of current interest, the speaker often being a man of note. So popular is this club that there is always a waiting list of would-be members, the number of those enrolled being limited to one hundred.

The Earnest Workers Lend-a-Hand Club is regularly organized and appears in the directory of the Dial (the church calendar) with other older and larger societies—these children, to whom we shall look by and by for our sturdy church members are already contributing enthusiasm and practical help. And so, under the ministry of Rev. Mr. Horst whose large heart and broad mind make him a friend as well as a preacher, the Wollaston Unitarian Society looks out hopefully and courageously upon a new year of service.

First Parish
Dorchester, Boston
Rev. Roger S. Forbes
Minister

On Feb. 6th, after an absence of two months, Mr. Forbes in renewed health occupied his own pulpit . During this time his place has been taken by prominent ministers including Rev. James DeNormandie, Rev. S. A. Eliot, Rev. Mr. Fenn, Rev. Francis Peabody and others.

The different societies of the church are enjoying very successful seasons. The Alliance programs have been interesting and helpful, the February meeting being given to impressions of President Eliot's "New Religion" by four members of the Alliance. Appropriations for all the appeals endorsed by the national Board have been made. This Alliance is deeply interested in the work in the South and gives $100 each year for that fund. Members were present at the Dix Memorial Service at Bulfinch Place church.

A parish supper was given in the vestry on Feb. 11th, which was attended by a very large number.

Mr. Clarence B. Humphreys is again at his post as superintendent of the Sunday School.

First Cong. Parish
Arlington, Mass.
Rev. Frederic Gill
Minister

The strong Alliance of this church is as active as usual. Weekly work meetings are held at which garments are made for the Children's Mission. A series of Thursday morning talks on religion is conducted by the members. An interesting department of the church work is the Boys' Club, which has two classes weekly in arts and crafts work, under the efficient management of its organizer, Mrs. R. R. Perry. Among recent sermon topics have been, God's Face, Vulgarity, The Higher Righteousness, Keep in the Love of God, Enduring Hardness, The Idealism of Social Unrest. C. W. C.

Channing Memorial
Newport, R. I.
Rev. Wm. Safford Jones
Minister

The February Calendar indicates much activity in all departments. of church work. The Women's Alliance is taking up the study of "The Church and the Social Question." Early in the month, Prof. Crosby gave a reading of "The World and His Wife" for the benefit of the Alliance. In addition to its usual work, the Alliance is sending out another traveling library. An Anonymous Essay Evening was held by the Unity Club, while the Channing Guild gave as a play, "No Men Wanted." Unitarian publications are kept on exhibition and for sale at the parsonage.

C. W. C.

First Cong'l Society
Burlington, Vt.
Rev. C. J. Staples
Minister

The one hundredth anniversary of the society has closed with great success. On Sunday, January 30, at 10.15 A. M., a beautiful bronze memorial tablet was unveiled in the vestibule of the church. This tablet bears the date of organization of the society, and the names of the pastors for the hundred years of its existence, with the following inscription at the bottom of the tablet: "This tablet erected in praise and thanksgiving to God for the sunshine and shadow of a hundred years, January 29, 1910." The brief ceremony of unveiling was concluded with prayer by the pastor, and at 10.30 the service of worship began in the church, well attended by members of nearly every church in the city. The music of all the services was most satisfactory, the choir being assisted by a quartet, clarinet, and violin. An able sermon was delivered by Rev W. Wallace Fenn, D. D., from the text, "Why do you not even of your own selves judge that which is right?" emphasizing the fact that Christianity is a layman's religion. Dr. Fenn said in part: "Christianity orginated with a layman. The gospels are not technical, but plain and clear. It has no artificial mysteries. No mediary is needed between the heart of man and God, and Christianity may be perfectly expressed by Christian character at its highest and best, and it can only be adequately defined in terms of human personality." The Sunday-school celebration took place in the chapel, with exercises by the children and an address of greeting by Mr. F. S. Pease, president of the Vermont Sunday School Association. A number of former superintendents were present, and of them H. H. Davis and G. D. Smith spoke briefly. At four o'clock there was a service of Christian communion, the Rev. I. C. Smart of the College Street Congregational Church and the Rev. C. V. Grismer of the Methodist Church assisting the pastor. A large number was present repre-

ng most of the churches of the city. The ing service of worship and remembrance attended by an audience that crowded church to its limit. After the anthem, a Scripture selection was read by Rev. F. D. Penny, D. D., the same which was read by the Rev. Mr. Ware at the fiftieth anniversary of the meeting-house, 1867. The address of the evening was delivered by the pastor, Rev. Charles J. Staples.

On Monday, January 31, a reception was given by the Women's Alliance in the church parlors. Ancient books and records of the society, together with portraits and other memorials of former pastors and members, were placed on exhibition. On Monday evening at 8 P. M. a service of greeting and congratulation was held. Rev. Thomas Stratton spoke a word of greeting from the Universalist churches of Vermont; President M. H. Buckham from the University of Vermont; Rev. F. R. Griffin from the Unitarian church of Montreal; Rev. J. E. Wright from the Unitarian churches of Vermont; and Rev. Samuel A. Eliot, D. D., for the denomination.

On Tuesday, February 1, from 2.30–4, a reception was held at the parsonage, when Mr and Mrs. Staples were at home. From 4.30–6 a meeting of the Young People's Religious Union was held in the church parlors, when Rev. Joel H. Metcalf of Taunton, Mass., Rev Wallace R. Clarke of Montpelier, Vt., and Rev. F. R. Griffin of Montreal spoke. At 6.30 parish supper and reunion were held at Masonic Public Hall, closing the meetings, which were enjoyed by all, and marked an important epoch in the life of our church.

Youngstown, Ohio. **Rev. Horace Westwood** **Minister** The situation here is full of interest and promise. It is unique in one way, that we have the first "portable church" built by the American Unitarian Association. The plans were drawn in Boston, and the building was constructed in Providence, R. I. It was shipped here to be erected on our new church lot. The phrase "portable church" suggests something very temporary. But any one who sees the reality has that idea effectually removed. As the building stands here there is nothing in its appearance, either inside or out to suggest that it is not a permanent building. It will seat one hundred and fifty very easily. It is Gothic in architecture, and has dignified massive timbering in the roof. The walls are double, for warmth. We have carpeted the floor and put in two natural gas heaters, a piano, pulpit and chairs, and it is very attractive and cozy.

But so ingeniously was it planned and constructed that it can all be unbolted, packed in two box cars and shipped to the next place where it may be needed. Our situation here well illustrates the use of the "portable church." There is no hall available in the part of the city where we are gathering our congregation. But, having purchased the lot for a permanent church, this temporary building is placed upon it. When we build our permanent church we will lose none of the advantage of the accumulated habits of people in coming to this location for the Unitarian meetings. And when this temporary building is removed it will not be destroyed.

Here occurred on January 23rd, the installation of our new minister, Rev. Horace Westwood who came here from Chicago. There were meetings Sunday morning and evening and Monday evening, all well attended. Addresses were made by President Franklin C. Southworth and Prof. F. C. Doan of the Meadville Theological school, Rev. Ernest C. Smith, Secretary of the Western Unitarian conference and Rev. Henry Hallam Saunderson of Cambridge, Mass., who represented the American Unitarian Association, Rev. L. W. Mason, D. D. of Pittsburgh and Rev. Minot O. Simons of Cleveland who have been of great help in starting the movement here, and Rev. George Jones of New Castle a near neighbor, and Mr Harry Parrock "the oldest Unitarian in Youngstown." One immediate result of the meetings was the organization of the Sunday School which is doing well and has adopted the new Graded Course of lessons published by the Unitarian Sunday School Society.

Fort Collins, Colo. **Rev. John C. Mitchell** **Minister** Saturday, Feb. 5, Rev. John C. Mitchell, for the past three years minister of Unity Church, Boise, was formally installed as minister of Unity Church, Fort Collins. All the Unitarian ministers in Colorado, except Rev. J. L. Marsh of Colorado Springs, were present and took part in the service. Rev. Henry W. Pinkham, of Bethany Baptist Church (Unitarian), Denver, offered the invocation. Dr. Utter read the scriptures. Rev. T. Clinton Brockway, formerly minister at Greeley, offered the prayer of installation. By request of Mr. Mitchell and the Fort Collins Church, William Thurston Brown, Field Secretary for the Rocky Mountain States, preached the sermon. The theme was "The Function of a Liberal Religious Ministry." The preacher pointed out the fact that the Unitarian churches belong to the succession of heretics, that heretics are not merely free thinkers but are men who sense the demand for new and broader and nobler interpretations of the world and of life, made imperative by the advance in knowledge and evolution of society; that just such a need is now challenging the faith and spirituality of the world as never before, and that no body of people bear any such responsibility for the preaching of this greater gospel as do the Unitarians. A liberal religious ministry is constituted or created by no label, by no organization, but by the moral and spiritual consciousness of "some Great Cause, God's new Messiah."

Unhappily, Rev. Dr. Ward, formerly minister of the church, was ill at his home in Denver and could not make the 'address to the people.' At his request, Mr. John H. Gabriel of Denver made this address. It was characteristic of

the man. Mr. Gabriel is a dynamo of optimism. He radiates hope and courage and enthusiasm. He made a stirring appeal to the church for earnest co-operation with the minister, loyalty in attendance and financial support, and urged that special attention be given the Sunday School as the feeder of the church. "The Unitarian church stands for civic righteousness and uplift," said Mr. Gabriel, "and the whole community should help sustain it, and will if given a chance. Let us show the spirit of religious helpfulness, let us be charitable toward all our fellow men, and let us consecrate ourselves to the life of the community."

The charge to the minister was given by Mr. Mitchell's nearest neighbor, Rev. Milton R. Kerr, of Greeley. In an easy, conversational manner, Mr. Kerr addressed his brother minister and spoke in substance as follows: "There are many people in this city—perhaps several thousand—who haven't any church. They have no use for the other churches. These people are yours—your business is with them. In some things these people are mistaken. The other churches all have a warm interest in them. But these outsiders feel somehow that churches are not doing what they ought to do. Now, nobody expects you to be orthodox. Neither is it your business to make the members of this church feel comfortable. It is yours especially to minister to that crowd of outsiders. Here's your opportunity. You may fail. If so, fail big. Fail so that people will say, "Mitchell was true." Don't take things too seriously. Life burns out more rapidly in this high altitude. If anybody should be happy and care-free, it is the minister of liberal religion. Mix in the city's life, so that people will know that there is a man here."

The welcome to the city and church was spoken by George W. Glover, president of the Board of Trustees. Dr. Glover assured Mr. Mitchell that Fort Collins is the most enterprising city in America—barring Greeley. It has the highest average of intelligence—barring Greeley. He told Mr. Mitchell he had come to a united church and a moral community, and declared that what is wanted is more people in the pews. To this end he urged the need of spiritual awakening—"not an intellectual feast and a religious famine." "Let us do away with the prejudice that exists that we are peculiar or different from other people."

Most fittingly, the last word of the service was spoken by Rev. David Utter of Denver, whose spirit of helpfulness and cheer has been felt and deeply appreciated by all our Colorado churches. Dr. Utter gave Mr. Mitchell the right hand of fellowship and welcomed him to all liberal churches of Colorado, as well as to "its everlasting hills and snow-capped mountains."

The service closed with the benediction by Mr. Mitchell. Local musical talent greatly assisted in the services by rendering several selections.

On the preceding evening a banquet was served in the basement of the church and about 100 people sat down to the well-filled tables. Dr. Charles A. Lory, President of the State Agricultural College at Fort Collins and also member of our Board of Trustees, acted as toast-master. A rising toast to Dr. and Mrs. Ward was heartily joined in by all present, and Dr. Lory spoke feelingly of their self-forgetting devotion to a sacred cause, and all regretted the illness which kept them from the service. All the visiting ministers and several members of the church responded to the call of the toast-master. But, as on former occasions, the most delicious humor of the evening was furnished by our gifted Brockway. He should grace the Friday night banquet at TremontTemple sometime.

Mr. Mitchell begins his ministry in Fort Collins with excellent prospects. A large number of the college faculty will cordially co-operate with him, and there is no doubt that the church is beginning a new chapter of usefulness and service under his leadership.

New Books

The Liberty of Prophesying: with its just limit and temper: considered in reference to the circumstances of the modern church. Lyman Beecher Lectures delivered 1909, before the Yale Divinity School By H. Hensley Henson, Canon of Westminister and Rector S. Margaret's, Westminister. New Haven, Conn. Yale University Press. 293 pp. Price $1.50 net.

Canon Henson could not have found a more immediately important and significant theme than the one he selected, nor a place more congenial for such a discussion. The significance of his utterances is exhanced, perhaps, that he speaks from the standpoint of an Anglican Churchman to a body of Congregational divinity students. The fact that he speaks from an English experience solely involves some limitations, for as he frankly says, he must deal very largely with problems more or less peculiar to English conditions, in accident at any rate, though undoubtedly of universal bearing in essential principle.

Dean Henson first discusses the Functions and Claims of the Preacher, very sanely and well: revealing most clearly that he is no High Churchman in his conception of the priestly office. With straight and clear emphasis he throws the stress of the preacher's responsibility on his ethical message: which involves a straight going ethical obligation on himself that the preaching ring true in pervasive genuineness of motive and method.

The second lecture deals with the somewhat delicate problem of "Denominational Subcriptions". Dean Henson's position here is moderate, and on the whole self-respecting, though not quite to the austere standard of the average Unitarian. His discussion of Evidences of Personal Belief is certainly hearty

and admirable. On the Interpretation of Scripture in Sermons he pleads for honesty but not for rash innovation, and in a supplementary chapter on Reserve and the Casuist Problem Involved in the Preacher's use of Scripture he takes the position inevitable to a liberal in an orthodox communion, and doubtlessly the one most practical and wise for one whose congregations are such as come to orthodox churches that have liberal ministers. Of Social and Political Preaching, Dr. Henson speaks with admirable sanity and good judgment. "It would be easy to collect from the history of Christian philanthropy", he says, "examples of the lamentable consequences which have followed reforming legislation dictated by religious enthusiasm unchecked by knowledge. In no sphere is the old adage about the wise existing to remedy the blunders of the good more impressively illustrated. Preachers have no creditable record as social reformers, and for this very reason, that they beyond other men, are disposed to make sincerity of conviction and strength of feeling take the place of knowledge and prudence. Yet this is made no excuse for the rational exercise of the preachers' responsibility for straight speaking when occasions of political or social crisis demand such.

The closing lectures on Proportion in Religious Teaching and Objections and Conclusions fulfill the general moderate and rational ideal set in the earlier lectures, and three sermons on "Divine Vocation", "Authority in Religion" and "Christian Teaching" are added as supplementary to the lectures themselves.

A Son of the Desert: by Bradley Gilman: with illustrations by Thornton Oakley. N. Y. The Century Co., 350 pages $1.50.

Mr. Gilman has traveled much in Egypt and has not forgotten his own boyhood. Therefore he has made a very real-seeming story of this tale of the land of Bedouins and Sphinxes Though the movement begins rather slowly, and with the least tendency to dulness, once the real story is begun the action is stirring and rapid. The hero is a fine, manly lad, the son of a Bedouin sheik. He is befriended by a young American boy, traveling for his health, and when the American falls into serious peril the young Bedouin proves his nobility and courage. One adventure follows another, a terrific sand-storm, a capture by brigands who are outwitted by an explosion of dynamite, a subterranean escape, and the final safe return of both lads after many exciting and thrilling experiences.

The Hibbard Journal for January is particular rich in good things. Two articles on Father Tyrrell, one by Baron F. Von Huegel, and one ("A Friend's Impressions)" by Rev. C. E. Osborne come first, with most interesting contributions to our knowledge of a most interesting personality. Undoubtedly the most notable article, however, is one by Rev. K. C. Anderson, D. D., on the "Collapse of Liberal Christianity." It is addressed not to Unitarians and their kind whom, perhaps, Dr. Anderson does not recognize as Christians at all but to the liberals whose cry of progress is "Back to the Jesus of the Gospels". Dr. Anderson insists, and we think with considerable accuracy, that the "Jesus of the Gospels" is not actually what such liberals want, at all, or can use for purposes of progressive religion. The Jesus of the Gospels is not a historical person, but a dogma. Or more accurately, not a dogma, either but an Ideal in which history has little part, for Dr. Anderson frankly asserts that to reconstruct the historic Jesus is a modern impossibility. But Christianity is built up on a superb Ideal of Incarnation which is the essential message of the gospels; and this is the progressively creating factor in religion. We are sure that this article will give rise to much discussion within and outside of the ranks of liberal orthodoxy. Indeed a recent issue of the *Inquirer* has a most interesting symposium on it. Other articles in *Hibbard* are "Tennyson," by Prof. Henry Jones, "Greek Religion and Morality as set forth by Pindar" by Prof. E. B. Clapp: "Orthodoxy; Heterodoxy, Heresy, and Freedom" by Rev. P. T. Forsyth: "Divorsions!" by an Evangelical Layman; "Truth in Art and in Religion" by E. F. Carritt, "Catholicism and Happiness" by R. L. Gates: "Savage, Supreme Beings and the Bull-Roarer" by R'. R. Marrett; "Self-assertion in Nietzsche and Self-Surrender in Boehme", by W. A. Ross and the Rev. G. W. Allen.

Probably the most welcome article in the January number of "the Harvard Theological Review" is Dean Fenn's study of "the Theology of Charles Carroll Everett," his predecessor in the Professorship of Theology at Harvard Divinity School. Dr. Fenn was a pupil of Dean Everett's, and brings to his writing the glow of a disciple and revering friend: but with it the discriminating judgment of a well trained scholar in the modern development of theology and philosophy. His analysis of Dr. Everett's system is candid and searching: and his conclusion one that will satisfy all who were privileged to learn theology at the gracious Dean's feet: "In Dr. Everett's theology there were principles, which, carried to their fulfilment, mean a higher synthesis of religious thought in which Unitarian and Trinitarian may yet be at one."

Besides this notable article, the January number of the *Harvard* Quarterly contains a most interesting article on "Modernism and Catholocism" by Prof. Arthur C. McGiffert, "Pan Babylonianism" by Dr. Crawford H. Toy:, "Present Religious Conditions in Germany" by Richard Lempp; "Can Pragmatism furnish a Philosophical Basis for Theology?" by Douglas C. Macintosh, and "The Harvard Expedition to Samaria" by Prof. David G. Lyon.

Unitarian Conference of the Middle States and Canada

President—Adelbert Moot, Esq., Buffalo, N. Y.
Secretary—Rev. George H. Badger, 104 East 20th St., New York
Treasurer—Cyril H. Burdett, 135 Broadway, New York

CHURCHES

New York—Manhattan: (All Souls; Church of the Messiah; Lenox Ave. Church); Brooklyn: (Church of the Savior; Second Church; Unity Church; Fourth Church; South Brooklyn; Willow Place Chapel); Richmond: (Church of the Redeemer, Staten Island;) Queensborough (Flushing); Albany; Barneveld; Buffalo: (First Church; Parkside Church): Dunkirk; Gouverneur; Ithaca; Jamestown; Newburgh; Rochester; Schenectady; Syracuse; Troy; Yonkers

New Jersey—Elizabeth; Hackensack; Montclair; Orange; Passaic; Plainfield; Ridgewood; Rutherford; Summit; Vineland.

Pennsylvania—Philadelphia: (First Church; Spring Garden Church; Germantown): Erie; Homestead; Lancaster; Franklin; McKeesport; Meadville; New Castle; Pittsburgh: (First Church; Northside Church, Allegheny).

Delaware—Wilmington.

Maryland—Baltimore.

District of Columbia—Washington

West Virginia—Morgantown; Wheeling.

Canada—Montreal; Toronto; Ottawa; Hamilton; London.

NEW YORK UNITARIAN HEADQUARTERS

104 East Twentieth Street, New York

Unitarian Book Room: Morehouse Memorial Library: New York League of Unitarian Women: New York Office of American Unitarian Association.

Headquarters of the Unitarian Conference of the Middle States and Canada.

MISS FLORENCE M. BISCHOFF, Clerk.

Office Hours: Mornings from 9:30 to 1:00
Afternoons from 2:00 to 5:00
Not open Saturday afternoon or holidays.

Our Constructive Issues

I. We stand for an open and an honest pulpit; for freedom in truth-seeking, courage in truth-speaking, and the reverence of unfaltering sincerity in all issues of religion.

II. We stand for religion that identifies itself explicitly with pure living, high thinking, and noble aspiring. The essential business of the church, we believe, is not to fortify a theology but to promote righteousness: and we make the basis of church fellowship not credal agreement but moral oneness of purpose.

III. We stand for a religion of the Here and Now. Believing resolutely in Immortality, we insist that the first experiences of Immortality are in this world's living present: and God's sharing of To-day with us brings religion's chief concern.

IV. We stand for the final authority of reason and conscience in the things of religion. We believe that no outward church or institution has right to impose a creed, or establish a method of discipline, or define an exclusive fellowship of faith that shall stand paramount to the individual soul's responsibility of conscience and reason in determining faith, conduct, and spiritual comradeship.

V. We stand for a progressive theology conditioned on faith in a progressive revelation. We stand for an interpretation of God and God's method of revelation, of the nature of Man, and future destiny, that shall constantly square with the latest teaching of science and largest attainments of human society in ethical ideal and spiritual vision.